THE
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ART. I. *Observations on a Tour through the Highlands and Part of the Western Isles of Scotland*, particularly Staffa and Icolmkill; to which are added, a Description of the Falls of the Clyde, of the Country round Moffat, and an Analysis of its Mineral Waters. By T. Garnett, M. D. Professor of Natural Philosophy and Chemistry in the Royal Institution of Great Britain. Illustrated by a Map, and Fifty-two Plates, engraved in the Manner of Aquatinta, from Drawings taken on the Spot by W. H. Watts, Miniature and Landscape Painter, who accompanied the Author in his Tour. Quarto. 2 Vols. 2l. 12s. 6d. Boards. Cadell jun. and Davies. 1800.

THE tour of which an account is now submitted to the world was performed while the author officiated as lecturer in Dr. Anderson's Institution, at Glasgow; and the publication is designed to serve as a guide to those who visit the Hebrides, or who make what is called the long Tour of the Highlands, by Fort William, Fort Augustus, and Inverness; or to those who only take the short tour by Inverary, Dalmaly, Dunkeld, and Stirling; or who merely visit Lochlomond and the Falls of the Clyde.

The road from Glasgow pursues the current of the Clyde, which flows on the right; while on the other hand the mountains gradually approach, and near Dumbarton dip their bases in the river. The tract included between the Clyde and the Forth was divided by the wall of Agricola, which marked the limits of the Roman province; and the industry of modern times has intersected the same tract by a canal navigable for vessels drawing eight feet of water: while a chain of basaltic rocks, though with considerable interruptions, extends between those rivers from the castle of Dumbarton to that of Stirling, and perhaps from the latter to Edinburgh. 'These (Dr. G. observes) are commonly called the Lennox Hills, and all rise by a gradual elevation on the east, are nearly perpendicular on the west, and in most of them basaltic columns are more or less discernible. Near Fintry is a rock in this chain called Dun, in

which is a very superb range of basaltic columns. This range consists of seventy pillars in front, fifty feet in length, some of them apparently without joints from top to bottom, while others contain several joints, and are easily separable into loose blocks. Some of these pillars are quadrangular, others hexagonal and pentagonal. On the east side of this range, the columns stand separated from one another, by an interstice of three or four inches. On the west side, the basaltes does not assume a regular form, but ends gradually in a mass of cellular or honeycomb lava.' Leaving the antient but declining borough of Dumbarton, the road remounts the course of the Leven, whose pure waters and smiling banks were celebrated by the strains of Smollett. The farmers here enjoy the advantage of having sea-ports in their neighbourhood, where the produce of their labour finds a ready market: but the superabundant humidity of the climate too frequently destroys the harvest, before it attains maturity. Dr. Garnett asks whether it would not be advantageous, in most parts of the west and north parts of Scotland, to procure seed-corn from countries still farther north, which is known to ripen sooner than the native seed? In Lapland, the author says, barley ripens in 60 days, whereas in the south of France, it takes 130 or 140 days to ripen it. 'The same holds true, though not perhaps to such a degree, with respect to seeds brought from these countries. This depends upon the different state of the irritable principle; both the plants and animals of northern climates possessing more irritability than those of southern latitudes, the irritability of these last being exhausted by the stimulus of heat.'—The average quantity of rain at Glasgow, from 1782 to 1793, was 29 inches, of which the month of October contributed the greatest, and April the smallest proportion.

The Leven issues from Lochlomond, of which the romantic beauties have been frequently described; with the lofty mountains which form its banks, and the woody islands which diversify its surface. 'Seven of them form part of that chain of mountains called the Grampian Hills, which traverse Scotland through a space of more than 180 miles, from the Hill of Ardmore, on the Firth of Clyde, to the Girdleness of Aberdeen.' This lake, as well as that of Lochness in the north of Scotland, suffered a remarkable agitation, with a supernatural flux and reflux of its waters, during the eventful catastrophe at Lisbon in 1755. 'The water in the lake is considerably higher than it once was; and this rise of the surface is supposed to be occasioned by the vast quantities of stone and gravel, that are continually brought down by the mountain torrents, and likewise by the sand and mud subsiding near the mouth of the Leven, and damming

up the water.' Benlomond, rising with abrupt ascent from the banks of the lake, rears its cloud-capt summit high above the neighbouring mountains; while the majestic Forth, which has its origin near the northern base, winds an inconsiderable rill through the subjacent valley.

'The theory of the formation of springs and rivers may be illustrated by bringing a bottle filled with water, or any other liquor, from a cold cellar in summer, into a warm room, loaded with vapour from the breaths of a number of people. The coldness of the bottle depriving part of the air in contact with it of its heat, the vapour will be condensed on the surface of the glass, in the form of a very fine dew; the particles of which uniting and accumulating, trickle down the sides in little streams, which join together, and form larger. The bottle may here be compared to a mountain, rearing its cold summit among the clouds.'

This theory presupposes that the summits of mountains are at all times colder than the circum-ambient air. That they sometimes attract moisture by operating as a refrigeratory, is certain: but that their effect is confined to this mode of operation seems questionable; since their temperature is not always lower than that of the air which surrounds them.—The perpendicular altitude of Benlomond, above the level of the sea, is 3262 feet; and it is chiefly composed of granite, interspersed with great quantities of quartz. 'This last mineral is found near the top, in immense masses, some of which must weigh several tons. Considerable quantities of micaceous schistus are found, even at the top, and many rocks towards the base of the mountain are entirely composed of this mineral. Plovers abound near the middle of the mountain, grouse a little higher, and near the top we saw some ptarmigans, which were remarkably tame.'

Leaving Lochlomond at Tarbet, a short stage brings the traveller to Arroquhar, situated on Loch-loung; for the word *loch* is not merely used to denote a lake, but also an arm of the sea. 'This loch is frequented by herrings, cod, haddocks, whitings, flounders, mackarel, trout, and sometimes salmon. The depth of the water is from 40 to 80 fathoms. The pebbles on the shore are quartz, granite, micaceous schistus, and red jasper; which shew the composition of the surrounding mountains to be nearly the same as those in the neighbourhood of Loch-lomond.'—Crossing the isthmus washed by Loch-loung on one side, and by Loch-fyne on the other, our travellers reached the stately mansion of the Duke of Argyle at Inverary. Loch-fyne is the glory of the scene; it spreads out into a noble bay before the front of the castle; forming an irregular circle of about twelve or fourteen miles in circum-

ference, beautifully indented with a variety of peninsulas, and surrounded by mountains, some of which are rugged and broken, others entirely covered with wood. The house 'is built of a kind of *lapis ollaris*, a stone that will in all probability long stand the effects of the weather, but which is extremely soft, and wears with friction: the stone steps at the entrances are very much worne.—A single shower of rain turns this stone almost black, but a gleam of the sun restores its original colour.'—The inhabitants of the town are chiefly employed in fishing the herrings which ascend the loch; 5 or 600 boats are sometimes engaged in taking them, and clear on an average 40l. or 50l. annually. Dr. G. says that it is believed that there have been caught and cured in some seasons, upwards of 20,000 barrels, valued at 25 shillings each; every barrel holding at a medium 700 herrings.

The great colony of herrings, we are told, sets out from the icy sea about the middle of winter, composed of such numbers as exceed all the powers of imagination. The main body begins, in a certain latitude, to separate into two grand divisions; one of which moves westward, and pours down the coasts of America; the other division takes a more eastern direction, and falls in with the great island of Iceland about the beginning of March. The Shetland isles oblige them again to divide into two shoals, which shape their course along the eastern and western coasts of the British isles; and the last are observed to be much larger and fatter, as well as considerably more abundant, than those on the east side. 'The immediate cause of their migration is their strong desire to remove to warmer seas, for the sake of depositing their spawn, where it will vivify with more certainty than under the frigid zone. It cannot be from defect of food that they leave the polar regions, whatever that food may be, for they come to us full of fat, and on their return are generally observed to be very lean.' The inestimable benefit, which this plentiful supply of food would prove to the wretched peasantry of the western coasts, is in a great measure prevented by the impolicy of the salt-laws. From many parts, Dr. G. says, the people are obliged to go forty miles to a custom-house for a few baskets of salt, and return to the same custom-house with the little fish which they have cured, or perhaps with the salt without any fish at all. 'Besides, the people will never go to a distant custom-house for salt, till the herrings appear in the lochs, from the well-grounded fear that the fishing may fail; and that having no proper place in which to keep the salt, it may in different ways be embezzled, and they incur all the penalties of the salt-laws.'

Eight

Eight miles from Inverary, the travellers perceived Loch-awe, second in beauty only to Loch-lomond; thirty miles in length and two broad, it receives a considerable river at each extremity, and discharges itself laterally into Loch-etive, an arm of the sea. They passed for several miles under the high and rugged mountain Cruachan, through woods of hazel and birch, which skirt its base. It is composed of a reddish porphyry, but near the bottom is found argillaceous schistus, intersected by veins of quartz, and *lapis ollaris*. Near Taynuilt, Dr. G. found some beautiful red jasper. 'At a small distance from the river Awe, near the bridge, the ground is almost covered with fragments of porphyry, that have fallen from the neighbouring mountains. The basis of this porphyry is a kind of trap, of a dirty red colour, with flesh-coloured crystals of feld spar, some crystals of black schorl, and a very few of greenish-coloured mica.' On the banks of Loch Etive, a company from Lancashire have erected a furnace for casting pig iron; and they obtained a long lease of several farms, for the purposes of cultivating wood, and grazing their work-horses. A part of the wood is cut down every year, and converted into charcoal, with which they are enabled to make extremely pure iron; the charcoal deoxydating the metal, and freeing it from its impurities much better than fossil coal. The iron ore is imported from the western coast of England, and other places.

In the course of his tour, the author discovers indications of rivers contracting their beds, and confining themselves within comparatively narrow limits; thus the rich carses (or meadows) of Gowrie and Stirling were once covered by the waters which now flow through the middle of them; and vestiges of lakes also, which have now disappeared, frequently manifest their former situation. In several places near Bunaw, he says, are flat pieces of ground, with surfaces as level as a sheet of water; 'these flat places are surrounded by hills, and we could have no doubt from inspection that they had formerly been lakes, which have been filled up through time. Many of them are peat-mosses, others form the finest meadows. Though the lakes in Scotland are almost without number, yet there is every reason to believe that they were formerly much more numerous than at present.'

Oban is a small village on the west coast, hidden from the ocean by the island of Kerrera. It is situated in a fine bay, of a semicircular form, from 12 to 20 fathoms deep, and large enough to contain 500 sail of merchantmen; and defended from the fury of the Atlantic, by Mull and other islands in front of it. Were a royal dock-yard and arsenal to be established on the western coast of Scotland, Oban appears to Dr. Garnett to afford a

favourable situation.—Passing into Mull, the author draws a distressing picture of the wretched condition of the Highland peasantry; their miserable huts; their scanty and precarious food; and their incessant toil to attain even these necessaries of life. 'It is not surprising,' he observes, 'that their cottages should be unhealthy, and particularly fatal to children, who require an air of great purity. I was informed by some of the ministers, that not more than one-third of the children born, arrive at the age of twelve years; whereas in country situations in the north of England, it is not usual for one in twenty to die before that age. Little attention is here paid to the nursing of children; and the pernicious custom of giving them spirits, when very young, no doubt hastens their destruction.'—In Mull, the tops even of the highest hills were formerly covered with black cattle, very few sheep being kept: but now the hills are stocked with sheep, and the low marshy grounds with black cattle.

'That the mountains of this country (says Dr. G.) are better adapted for sheep than black cattle, will not, I think, admit of a doubt. Under the sheep system they make a much better return, both to the tenant and the landlord; and furnish, in the wool of the sheep, a large fund for manufacture and commerce; but all these advantages have, in my mind, been more than counterbalanced by the effect which this system has produced on the population of the country. By joining together two, three, or more farms, and converting them into a sheep walk, twelve or sixteen tenants with their families are thrown out of their usual line of employment, the greatest number of whom are obliged to emigrate. It was pleasantly observed by a gentleman who accompanied us, that the warriors of the mountains had been metamorphosed into sheep. To banish that hardy race by which our battles have been fought, and our fleets manned, must prove a national loss; it must likewise be a serious misfortune to the district to have its numbers greatly diminished; as it is certain, that the riches of any country must be proportioned to the number of its people, if their industry be properly directed.'

Had the author sufficiently attended to his concluding *if*, much of the above ratiocination might have been spared. We have no hesitation in declaring our opinion that industry is most properly directed, when it yields the most abundant returns; that to perpetuate the old system of farming were also to perpetuate the miseries which he describes as accompanying it; and that, when the peasant quits a barren soil for a productive employment in town, he conforms to the necessary progress of an improving economy, while the lands and the labour are both appropriated in the manner best adapted for the welfare of the community. That the hardy peasant will prove a better soldier is true; and this circumstance would not have been

overlooked

overlooked in the senate of Sparta. The greatest evil, however, in the Highlands, (as Dr. Garnett remarks,) is the letting large farms to tacksmen; 'or persons who take them for no other purpose than to subset them.'

'I suppose (continues the author) that the population in the county of Argyle, may be taken at the average population of the Highlands in general, or perhaps somewhat more, as there are two considerable towns in it, namely Inverary and Campbell-town, as well as the village of Oban. Now, from Dr. Smith's table it may be calculated, that the population of this county is between seventeen and eighteen for the square mile. The island of Great Britain, upon an average, contains 109 inhabitants in the square mile, so that the population of the Highlands is only about one sixth of the average population of Britain.'

It is the opinion of many, that the seasons in this country have undergone a considerable change; and Dr. G. says, 'The winters seem to have lost their antient horrors, and frequently assume the mildness of spring; while our summers are said to be less favourable than formerly, being much more cold and wet, less genial in promoting vegetation, and, in particular, much less efficacious in bringing to maturity the fruits of the earth.' In proof of this opinion, the author mentions that, in many parts of the West Highlands, where wood formerly existed in great quantities, a tree can scarcely now be made to grow. Morven is generally denominated by Ossian, "woody:" but it is now in a great measure destitute of wood, and it is not possible to raise trees of any size: those which are planted, if they do not soon die, have always a sickly appearance, and are stunted in their growth. Before 1775, the *Laurus nobilis* was grown in Glasgow, but since that time it has been unable to exist there; and tradition reports that, in May, the ploughmen of Ayrshire were obliged to suspend their labours, during the heats of noon.

From Mull, the travellers were transported to the island of Staffa, which is about three quarters of a mile in length, and half a mile in breadth, and composed almost entirely of basaltes and lava. The greater part of the circumference of the island presents very fine columns on the side next to the sea; the rest is a rude mass of basalt, with few appearances of regular pillars.

To describe again an object which has been described so frequently as the Cave of Fingal would be superfluous; and we shall content ourselves with quoting the theory adopted by Dr. Garnett, to account for the regular pillars which support it.

'A mass of lava in the interior parts of earth, cooling gradually, contracts and forms these pillars: they seem to have been produced

exactly in the same way as prisms of starch, to which they bear a very strong resemblance. As the water evaporates or escapes, the prisms of starch are formed by the contraction of the mass, and as the caloric escapes from a mass of fluid lava, prisms of basaltes are produced. We may, I think, conclude, that in most volcanic countries, a quantity of pyrites very rich in iron, along with argilaceous and other earths, has been fused into a thin liquid mass by the fire of a volcano. On an eruption taking place, that part of the lava or liquid matter, which is thrown out by the expansive force of the vapours or fire, and brought into contact with the air, cools too suddenly to admit of any regular form; but that which remains quiet within the bowels of the mountain will cool very slowly, and be left without interruption to form crystals, or rather, by the gradual diminution of its bulk to split into regular pillars, like starch when it is drying.'

Dr. G. deems it probable that the island of Staffa is a small relic of a similar subterraneous collection of pillars, laid bare, and abruptly broken off by the fury of the Atlantic continually beating against it.

Icolmkill is situated three or four leagues from Staffa; its ruins are interesting from the period in which they were erected, when Europe was wrapt in the dark cloud of ignorance and barbarism, and learning sought a shelter in this sequestered spot. The author observes that to the naturalist this island is nearly as interesting as to the antiquary. The greater part of it consists of limestone; which in some places appears in the form of a very fine white marble, and in others dove coloured. Some large blocks of jasper are also found. —'Though Icolmkill is a secondary island, none of the primitive rocks being found in it except in loose masses, yet the neighbouring small island, called the Isle of Nuns, consists almost entirely of a coarse grained red granite.'

Passing near the antient seats of Scottish power, Dunstaffnage and Beregonium, the travellers enter the vale of Glencoe, watered by the stream of Cona, which supplies so great a part of the imagery of Ossian; who was supposed to have lived on its banks. 'The steep and rugged mountains (says Dr. G.) on whose sides the blue mist hung, and which were worn into deep furrows by the rapid currents that tumble down them, together with the fertile valley, and the river winding through it, render this glen awfully grand and picturesque in an uncommon degree. On the right is Malmor, a mountain celebrated by Ossian; on the left, Con Fion, or the Hill of Fingal. The valley is closed by some other grotesque mountains, which were almost covered with mist, and which seem to shut the inhabitants of this glen completely from the world.'

The

The garrison of Fort William stands at the eastern extremity of Loch-Iel, a place of little strength, and defended only by a few invalids. The ruins of Inverlochy Castle are scattered along the banks of a small river, opposite to it. 'Benevis, the highest hill in Britain, elevates his rugged front far above the neighbouring mountains, his summit and broken sides being covered with eternal snows.' The perpendicular height of this mountain is 4370 feet.

Passing through the dreary country of Lochaber and the romantic dell of Glengary, the travellers arrived at Fort Augustus, a regular fortification situated at the head of Loch-ness. As they proceeded thence, the country became extremely romantic; rugged mountains of granite presenting themselves in every direction, the red sides of which were laid bare by the constant torrents rolling down them, all the soil having been washed away into the plains. This is the case with many of the mountains in this country; and in process of time, Dr. G. thinks, they will consist entirely of naked rocks. The mountains of Morven, which in the days of Fingal and Ossian were covered with soil and wood, are now in a great measure denuded of both.

The celebrated cataract of Foyers is described by this author, as it has frequently been before; and a few verses by Burns are inserted, which, if they be admired, will owe much and add little to the fame of the poet. Loch-ness is 22 miles in length, and from one to two and a half in breadth; the depth in the middle is from 60 to 135 fathoms. 'The high hills by which it is enclosed on the north and south, present, to a person sailing up the lake, a pleasant view of wood, pasture, rivers and rivulets, broken steeps, and irregular precipices. Like some other large lakes, its waters have been sometimes greatly agitated when there were no extraordinary currents in the atmosphere that could ruffle its surface.' The rocks are of the pudding-stone kind, and the cement appears to be a kind of lava of a reddish hue. The lake empties itself by the river Ness, which runs into the sea near Inverness. From Fort William to Inverness, a profound hollow divides Scotland into two parts, most of it filled up by lakes, or watered by rivers. The distance in a direct line is 50 miles; and the advantages which would accrue from rendering it navigable, by means of canals, have been frequently stated. This indeed, Dr. G. says, seems nearly completed by nature, since the navigable lakes make up near forty miles.

Having conducted our readers to Inverness, the capital of the Highlands, and the northern extremity of this tour, we shall now only extract Dr. Garnett's opinion respecting the

singular masses of vitrified matter, whether natural or artificial, known to travellers by the name of vitrified forts, of which several occur in this neighbourhood.

'The top of Craig Phatric (a mountain near Inverness) is flat, and has been surrounded by a wall in the form of a parallelogram, the length of which is about eighty yards, and the breadth thirty, within the wall. The most curious circumstance attending it, is, that the stones are all firmly connected together by a kind of vitrified matter, like lava, or like the slag or scoriæ of an iron foundery, and the stones themselves in many places seem to have been softened and vitrified.'—

'How or for what purpose, the vitrification has been produced, I cannot pretend to decide. Craig Phatric is the only one of these vitrified hills that I have seen; there are many circumstances which tend to convince an observer, that these works have been artificial, particularly the regular form, which we cannot suppose to have arisen from any volcanic eruption. Besides, there is a road evidently cut with great labour from the level ridge of the rock to the summit, which would otherwise have been inaccessible. At the same time, when the immense quantity of vitrified matter on some of these hills is considered, it is not easy to suppose it possible that the art of man could have formed it. That such masses should have been brought into perfect fusion, by the small quantity of fuel which could be put round them in palisades, or mixed with the materials themselves, will not appear very credible, when we consider the extreme difficulty with which stones of any magnitude are brought into complete fusion. On the other hand, though the appearances about Beregonium, as well as the basaltic columns of staffa, and other observations, particularly those which will be afterwards made on the hill of Kinnoul, show that this country has sometimes been the seat of volcanoes; yet this explanation, when applied to these hills, seems to be attended with insurmountable difficulties, for we shall not I believe find examples in any other parts of the world, of volcanoes ejecting lava in the form of a parallelogram wall, though the currents do sometimes assume an appearance of regularity: but here is a mass of vitrified matter in the track of the wall only, and none towards the centre of the flat area as might be expected. We must therefore I think conclude, that though these appearances are certainly the works of art, yet we are not possessed of sufficient data to decide the question with respect to their construction.'

On the author's return, he visited Blair-Athol, and Dunkeld, the seats of the Duke of Athol; and Taymouth, belonging to the Earl of Breadalbane. The natural beauties of these abodes must always attract admiration: but it is possible to describe them too frequently, and too minutely. Cascades and woods, mossy banks and frowning precipices, constitute the elements of picturesque beauty: but the reader may learn their juxtaposition without experiencing the sensation communicated to the spectator. To render description attractive, a ray of poetic genius must dart along the expanse, and to the colours

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of nature superadd the more vivid hues of fancy. To be told that these formed a scene by no means unpicturesque; that the bolder parts of the castle became more distinct as the writer approached them; and that he entered the fortress by a gate at the bottom; cannot, we apprehend, prove extremely interesting, nor highly instructive.—The flourishing commerce of Perth, and the fading grandeur of Stirling, receive due attention from Dr. Garnett, previously to his return to Glasgow; and an excursion to the falls of Clyde, in which a chemical analysis of the mineral waters of Moffat is introduced, concludes the work.

To preceding publications, particularly to the *Statistical Accounts of Scotland*, this author has been much and deeply indebted, though always with due acknowlegements. In this mode of composition, there is little to commend and little to censure; facts previously known appear in a different dress; a book is added to the literary mass; and the reputation of the writer remains just where it was. Had Dr. Garnett, taking M. de Saussure for his model, engaged more extensively in the researches to which we have chiefly confined our citations, his work would have possessed more novelty, and it would probably have communicated more instruction. Ham....n.

ART. II. *Essays on Physiognomy*, designed to promote the Knowledge and the Love of Mankind. By John Caspar Lavater, Citizen of Zurich, and Minister of the Gospel. Illustrated by more than eight hundred Engravings, accurately copied, and some Duplicates added from Originals. Executed by, or under the Inspection of, Thomas Hollaway. Translated from the French by Henry Hunter, D. D. Minister of the Scots Church, London-Wall. In 5 Vols. large Quarto, price 30 l. half-bound. Murray and Co. 1789—1798.

WHATEVER importance may ultimately attach to the opinions of M. Lavater respecting Physiognomy, they have excited considerable attention throughout Europe, and have given no ordinary celebrity to his name. The English edition of his chief work, now before us, has been patronized by numerous and respectable subscribers; and neither expence nor trouble * appears to have been spared by the editor and the artist principally employed, to render the execution of it equally honorable to themselves and to their country. Indeed, few of the splendid publications even of the present day can vie in the embellishments of the artist with the volumes before us; and it must be extremely flattering to the original author, to see his

* Nine years have been occupied in completing the undertaking.

writings

writings exhibited before the English public, with a degree of magnificence and beauty which the volumes edited by himself could never boast.

Of M. Lavater's theory, or rather collections of materials towards forming a theory of physiognomy, we have formerly had such frequent opportunities of speaking, that we shall not renew the discussion of the subject in this place, but refer our readers to those volumes of our Review in which they will find the different essays and fragments of the Citizen of Zurich minutely noticed *.

M. Lavater's work is destined peculiarly to the instruction of connoisseurs and artists; and as Dr. Hunter (the present translator) lays no claim to either of these characters, he declines a scientific discussion of his author's favourite subject, and with much gratitude expresses his obligations to Mr. Fuseli, the painter, for furnishing him with what that gentleman himself modestly terms an *Advertisement*, and permitting him to prefix it to this translation. We think that this paper is so interesting and curious, and are so persuaded that our readers will be of the same opinion, that we shall make no apology for quoting it; especially as it gives, in addition to the physiognomical remarks, some account of Lavater, of the translator, and of the artist who executed or superintended the execution of the numerous plates:

'It is not the intention of this prefatory address, either to prove the claim of Physiognomy to a place among the sciences, to demonstrate its utility, or to enlarge in its praise. The immediate effect of form on every eye, the latent principle which is the basis of that effect, and which inhabits every breast, the influence derived from this impression on conduct and action, in every department of life, are self-evident truths, and need as little to be proved as the existence of smell or taste. If not all, at least the most important part, of what can be said on the subject is given in the book; and to epitomize what the reader is going to consider in detail, or to attempt improving the author's argument and method, would be as futile as an attempt to "gild refined gold, or to paint the lily."

'The mistaken humanity of those who find cruelty lurking amid the researches of the Physiognomist, deserves our pity rather than answer; it refutes itself; the general eye has given a tacit verdict before he pronounces one; he either confirms by proofs what we have felt, or by proofs corrects our feelings: in either case truth gains, and wo to him if without proof he dare to contradict that on which all are agreed. Besides, when the great principle of human

* In the 10th vol. of our New Series, p. 583, we announced a former translation of M. Lavater's Essays, by Mr. Holcroft, in 3 Vols. large 8vo.; and in that article will be found a reference to all our preceding notices of the work.

nature,

nature, that property which invisibly links every individual, from the most genially favoured in organization, to the most neglected or most scantily supplied, to infinity, to the immense power that produced him, if perfectibility be taken into consideration, which allows no one to pronounce 'So far shalt thou go, and no farther,' all fears of petulant or noxious abuse of the science must necessarily vanish. If self-love be a more than sufficient counterpoise to humility or despondence, if vanity and hope never forsake their children, what danger can be apprehended from Physiognomy? Its verdicts will be shifted from face to face; and there will always be outlets or atoning lines sufficiently wide or soothing in the fatal angles of condemned classes of faces, to let each individual culprit escape, or stand absolved before his own tribunal.

'Men in their fears generally confound our science with Pathology, distinct from it though intimately connected: the one estimates power and capacity, the other judges of their produce and application. Whatever relates to habit, whatever arises from the moment of action, the burst of passions, their play on blood and muscles, are, strictly speaking, without the physiognomic sphere, whose true object is the animal at rest. Were man and man as easily discriminated as the lamb and the tiger, the Physiognomist's would be an useless science; but since both lamb and tiger may dwell in human frames, he surely deserves our thanks, who points them out to us before we wound the one or sink beneath the other.

'So much on Physiognomy as a general science. As applied to the imitative arts, we may be indulged in a few observations.'

In this view and contemplation of the subject, the remarks of a painter so distinguished in the walks of genius and fancy, as Mr. Fuseli is, must be generally valuable; we therefore with pleasure proceed in our extract:

'Physiognomy is the mother of correctness, by ascertaining from the measure of the solid parts the precise proportion of the moveable. There have been, perhaps there are, teachers of art, who whilst they admit Physiognomy in the mass, refuse to acknowledge it in detail; or in other words, who admit a language, and reject its elements. What is correctness without proportion, and what is proportion without measure? The whole of every proportionate object consists in the correspondence of singly imperceptible elements, and becomes a deformed mass without it. On this process rests the still unattained excellence of ancient art. This is the *Arithmeticé*, this the *Geometricé*, without which, according to Pliny, the master of Apelles maintained the impossibility of attaining the summit of his art; and on this rests the solidity of the aphorism of Apelles himself, to let no day pass without drawing a line; and in what else could his celebrated contest with Protogenes consist, but in the display of rigidly defined, and at the same time, gracefully-pronounced forms? Let the twelfth part of an inch be added to, or taken from, the space between the nose and the upper lip of the Apollo, and the God is lost. If painters of portraits ought not to need these observations, they can still less be overlooked by the artist whose studies are devoted to beauty, and ideal

ideal power. We shall not be told then, that the best part of beauty consists of air, or that the truth of a model can supply that of character.

'Unity of character, or homogeneousness of parts, can only be redeemed from the chances of conjecture by Physiognomy. Style, imitation, choice, without its regulation, will oftener produce an assemblage of discord, or what is called a monster, than an homologous being. Not the monster, indeed, which Horace recommends to the mirth of his friends, the offspring of grotesque fancy, and rejected with equal abhorrence or incredulity by the vulgar and the refined; but one not less disgusting, though confined to a narrower circle of judges, a jumble of servile imitation, or thoughtless manner. Servility will produce a set of figures like the Adam of Albert Durer, or the Christ of Carravagio: manner will overwhelm us with the ponderous abortions of Goltzius and Spranger: whilst, between both, a kindred monster, the motley assemblage of ideal beauty and common nature, such as was pounded together by Pietro Testa and Gherard Lairesse, will add to our confusion, and heighten our disgust.

'By consulting Physiognomy only can History hope to discriminate the forms of various climates, and to stamp its figures with national character. We feel regret and shame in examining the pictures, or turning over the leaves of painters and engravers, when we find that the most celebrated names have contented themselves hitherto with the grossest distinctions only; with white, tawny, or black; with the thick lip or the slit; with the hooked or flattened nose ridge. What are the Macedonians and the Argyraspides of Le Brun, but copies of the compact race that composes the groups of the Trajan column? and what distinguishes the Mede, the Bactrian, the Persian, in his battles, but the scaly mail, the arrow, and the battle ax? If the sublimity of Michael Angelo be always above the reach of national modification, the greater part of Raphael's works are within its rule: but if we except a few features and figures in his pictures at the Vatican, which shew that he was no stranger to the principle of national variety, by far the greater part of his compositions are made up by the forms that surrounded him, or by the artificial models within his reach—the people of Italy as they were in his time, or as exhibited in the basso relievos of ancient Rome. From him it would be ludicrous to descend to the domestic meanness of Andrea del Sarto, the sturdy labourers of the Bolognese, the brawny gondoliers of the Venetian school, the flesh-hills of the Flemings, and the bloated race of the Dutch.

'The discoveries of navigation, the speculations of commerce, connections in every direction of the globe, and above all, national pride, have indeed, on this side of the water, introduced of late a kind of historic painting, which, as far as portraits, habiliments and colour can establish character, are exempted from these defects: but if vigour of conception, dignity of expression, grandeur of composition, style of design and form, the powers of *Chiaro oscuro*, and colour without glare, be requisites of historic painting, perhaps many popular productions of British growth, in this branch of art, must still

still be contented to rank with the prints annexed to books of voyages and travels, embassies and magazines, or with such as might illustrate, were it the fashion, Annual Registers, &c.

'But enough. It might perhaps be expected, that some information should be given relative to the author of this work; a task in our power, and sufficiently pleasing, if we consider the character of the man. But the narrative of a writer's life, * however celebrated, cannot furnish details sufficiently important or varied to entertain or instruct the public—unless it be a *confession*, a task only to be performed by himself. Besides, the writer still lives, and what might be allowable or amusing, if related of him who is no more among us, would border on indelicacy, whether it were praise or blame, if exhibited during his life. Let is suffice to say, that Mr. Lavater is in rank the second minister of the churches of Zuric, and that it can only be accounted for from the painful sentiment which his superiority must have excited in his fellow citizens, that he is not the first. Every period of his life has been marked with luminous zeal in his clerical capacity, with intrepidity in his public, and with primitive innocence in his private conduct. His works on a great variety of topics, though all directed to one end, that of promoting order, instructing ignorance, exciting virtue, diffusing humanity, and regulating taste, are sufficiently numerous to furnish a small library. He was born a poet, an orator, a philosopher, a critic; but a fatality, the very reverse of that which he laments in the character of some one in this work—an unbridled will of composing at all times, has perhaps stained his productions with greater inequality than he would wish to have imputed to him, who is desirous of unmixed praise. Still the greater part of his writings, as they are, will bid defiance to the torrent that in all ages sweeps to oblivion the produce of mediocrity; and it may safely be pronounced, without prophetic sagacity, that the work here presented to the public, notwithstanding its celebrity, has not yet reached the summit of fame which it must command hereafter.

'The translator has endeavoured to perform his equally arduous and laborious task with persevering attention and scrupulous fidelity. Though the immediate effusions of an author, and especially of such an author as Lavater, must in translation lose something of their original energy and fire, yet considering the nearer analogy between the English and the German, than between that and the French language, it may be presumed that the reader will not often find the author transmitted to him at second hand. Perspicuity with conciseness, precision and neatness without epigrammatic affectation, have been his aim. He emulates his author's eloquence and fervour, whenever religion and humanity are impressed on the mind. Nor do we recollect an instance, where he has substituted an idea of his own

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'*Something like an account of Mr. Lavater has been attempted by Professor Leonard Meister, in the second part of his Berühmte Züricher (celebrated men of Zuric), Basil 1782; but it consists of little more than frothy sophisms and detraction, under the mask of candour.'

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for one of his master, or where the sense of the original has escaped him.

'With regard to the plates, the artist who engraved them, or superintended those engraved by others, has endeavoured, in the first instance to execute, or to have them executed, with the most discriminating exactness and attention; and it is hoped, that on comparison with the originals, they will stand the test of minute inspection and of the most critical eye. With the faithful performance of this task he might have contented himself—the public could require no more: but as he considered that the advanced state of taste for the arts in this country demanded all the splendour in the publication that was not incompatible with the design of the book, he has done more. Besides a considerable number of elaborate and elegant duplicates on large plates, he has improved many subjects from drawings made on purpose after originals procured from different collections; the articles of Raphael and Fuseli, especially, have been rendered much more instructive and complete in plates and vignettes, than they will be found in the French edition.'

The improvements in the plates, here mentioned, are particularly pointed out in the progress of the work. Whether the liberties taken in some instances are completely justified, or will meet the approbation of M. Lavater, we have some doubts. In others, where Mr. Fuseli's judgment, taste, and knowlege of character, seemed to be questioned or misunderstood by the original author, opportunities are taken to do him justice in opposition to M. Lavater's misconception.

Annexed to the plate of Mary sister of Martha, given in M. Lavater's edition, we here find a new design; with the following note: 'This print is engraven after an entire new drawing by Mr. Fuseli, he being unwilling that the preceding outline should pass as his idea of Mary; but M. Lavater's remarks rendered it necessary to the English editor to give a fac simile of the French engraving.'

Again; M. Lavater having remarked on a portrait purporting to be a head of Christ, supposed by him to be a creation of Mr. Fuseli's imagination, that "there is no subject, even to a head of Christ, to which this artist does not give an air of savageness;" a note is added by Dr. Hunter, observing that 'the head commented on is not a design of Mr. Fuseli's, but copied by him from an ancient picture of Andrea Verrocchio. He is unwilling that it should pass with the British public as *his* idea of Christ.' *

We must not quit this highly-decorated and costly work, without repeating that great attention seems to have been paid

* At p. 316, and p. 322, vol. 3, similar notices are subjoined to this edition of Lavater, to evince its superior correctness.

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in its completion, by the translator, and the artist; nor without adding that, independently of its physiognomical illustrations, it will be esteemed extremely valuable by the curious, as containing a great number of admirably executed portraits of very celebrated persons. Mo.y.

ART. III. *An Historical Account of those Parishes in the County of Middlesex*, which are not described in the Environs of London. By the Rev. Daniel Lysons, M. A. F. R. S. and F. S. A. 4to. pp. 330. 1l. 7s. Boards. Cadell jun. and Davies. 1800.

MR. Lysons has already made himself well and respectably known to the public by his work on the Environs of London *; and, as the present volume relates to those parishes in the county of Middlesex which were not comprised in that performance, it may with propriety be considered in the light of a continuation. A history of twenty-two parishes is here introduced; and the description of the honour and palace of Hampton-Court, of which but very imperfect accounts have hitherto appeared, forms the most important part of the volume. Of this extensive and distinguished palace, rendered still more interesting by the residence, birth, and death, of many of our princes, nine views are here given; which possess all the accuracy that marked the former illustrations of this diligent writer. On this subject we shall present our readers with an extract, relating the manner in which Cardinal Wolsey entertained the French Ambassadors at Hampton-Court in the year 1527.

'After Cardinal Wolsey became possessed of the lease of the manor of Hampton, "he bestowed (says Stow) great cost of building upon it, converting the mansion-house into so stately a palace, that it is said to have excited much envy; to avoid which, in the year 1526, he gave it to the King, who, in recompence thereof, licenced him to lie in his manor of Richmond at his pleasure; and so he lay there at certain times." It appears that Cardinal Wolsey after this occasionally inhabited Hampton Court (as keeper perhaps of the King's palace); for in 1527, when some French Ambassadors were in England, the King willing that they should be treated with the greatest respect, sent them to be entertained by Cardinal Wolsey at Hampton Court. The following account † of the entertainment will give the reader an idea of the magnificence of that prelate's establishment: "Then was there made great preparation of all

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* See M. Rev. N. S. vol. xi. p. 384.; xviii. p. 379.; and xxiii. p. 134.

'† Taken from a MS. copy of Cavendish's life of Wolsey in the British Museum [Harl. MSS. No. 428.] much of which is omitted in the printed copies.'

things for this great assembly at Hampton Court; the Cardinall called before him his principal officers, as steward, treasurer, controller, and clerk of his kitchen, to whom he declared his mind touching the entertainment of the Frenchmen at Hampton Court, commanding them neither to spare for any cost, expence, or travayle, to make such a triumphant banquet as they might not only wonder at it here, but also make a glorious report of it in their country, to the great honour of the King and his realm; to accomplish his commandment they sent out caters, purveiors, and divers other persons, my Lord's friends, to make preparation; also they sent for all the expert cookes and connyng persons in the art of cookerie which were within London or elsewhere, that might be gotten to beautify this noble feast; the purveiors provided, and my Lord's friends sent in such provision as one would wonder to have seen. The cooks wrought both day and night with suttleties and many crafty devices, where lacked neither gold, silver, nor other costly thing meet for their purpose: the yeomen and groomes of the wardrobe were busied in hanging of the chambers, and furnishing the same with beds of silk and other furniture in every degree: then my Lord Cardinall sent me (Mr. Cavendish), being his gentleman usher, with two other of my fellows thither, to foresee all things touching our rooms to be nobly garnyshed: accordingly our pains were not small nor light, but daily travelling up and down from chamber to chambers—then wrought the carpenters, joiners, masons, and all other artificers necessary to be had to glorify this noble feast. There was carriage and recarriage of plate, stuff, and other rich implements, so that there was nothing lacking that could be imagined or devised for the purpose. There was also provided two hundred and eighty beds furnished with all manner of furniture to them belonging, too long particularly to be rehearsed, but all wise men do sufficiently know what belongeth to the furniture thereof, and that is sufficient at this time to be said.

"The day was come to the Frenchmen assigned, and they ready assembled before the hour of their appointment, wherefore the officers caused them to ride to Hanworth, a place and parke of the Kinges, within three miles, there to hunt and spend the day untill night, at which time they returned againe to Hampton Court, and every of them was conveyed to their severall chambers, having in them great fires, and wine to their comfort and relief, remaining there untill their supper was ready. The chambers where they supped and banquetted were ordered in this sort: first the great wayting chamber was hanged with rich arras, as all other were, and furnished with tall yeomen to serve. There were set tables round about the chamber, banquetwise covered; a cupboord was there garnished with white plate, having also in the same chamber to give the more light, four great plates of silver set with great lights, and a great fire of wood and coales. The next chamber, being the chamber of presence, was hanged with very rich arras, and a sumptuous cloth of estate furnished with many goodly gentlemen to serve the tables, ordered in manner as the other chamber was, saving that the high table was removed beneath the cloth of estate toward the middest of the chamber

chamber covered. Then there was a cupboord, being as long as the chamber was in breadth, with six deskes of height, garnyshed with guilt plate, and the nethermost desk was garnyshed all with gold plate, having with lights one paire of candlestickes of silver and guilt, being curiously wrought, which cost three hundred markes, and standing upon the same, two lights of waxe burning as bigge as torches to set it forth. This cupboord was barred round about, that no man could come nigh it, for there was none of all this plate touched in this banquet, for there was sufficient besides. The plates that did hang on the walls to give light were of silver and guilt, having in them great pearchers of waxe burning, a great fire burning in the chimney, and all other things necessary for the furniture of so noble a feast. Now was all things in a readiness, and supper tyme at hand, the principal officers caused the trumpetters to blow to warne to supper: the officers discreetly went and conducted these noblemen from their chambers into the chambers where they should suppe, and caused them there to sit downe, and that done their service came up in such abundance both costly and full of suttleties, and with such a pleasant noyse of instruments of musicke, that the Frenchmen (as it seemed) were rapt into a heavenly paradise. You must understand that my Lord Cardinall was not yet comen thither, but they were merry and pleasant with their fare and devised suttleties. Before the second course my Lord came in, booted and spurred, all sodainely amongst them, and bade them *proface* *; at whose coming there was great joy, with rising every man from his place, whom my Lord caused to sit still and keep their roomes, and being in his apparell as he rode, called for a chayre and sat down in the middest of the high paradise, laughing and being as merry as ever I saw hym in all my lyff. Anone came up the second course, with so many dishes, suttleties and devises, above a hundred in number, which were of so goodly proportion and so costly, that I thinke the Frenchmen never saw the like, the wonder was no less than it was worthy indeed. There were castles with images, in the same Paul's church, for the quantity as well counterfeited as the painter should have painted it on a cloth or wall. There were beasts, birds, foules, and personages, most likely made and counterfeited, some fighting with swords, some with guns and cross-bows, some vaughting and leaping, some dauncing with ladies, some on horses in complete harnesse, justing with long and sharpe speares, with many more devises. Among all, one I noted was a chesse-boord, made of spiced plate, with men there of the same, and for the good proportion, and because the Frenchmen be very cunning and expert in that play, my Lord Cardinall gave the same to a gentleman of France, commanding there should be made a goodly case for the preservation thereof in all hast, that he might convey the same safe into his countrey. Then tooke my Lord a bole of golde filled with Ipocrasse, and putting off his cap, said, I drinke to the King, my Soveraigne Lord, and next unto

* An obsolete French term of salutation, abridged from *Bon prou vous face, i. e.* much good may it do you. See Cotgrave under the word *Prou*. The Italians had *Profaccia* from *Buon pro vi faccia.*

the King your master, and therewith did drynche a good draught; and when he had done, he desired the *graund maistre* to pledge him, cup and all, the which was well worth 500 markes, and so caused all the boords to pledge these two Royal Princes: then went the cups so merrily about, that many of the Frenchmen were faine to be led to their beds. Then rose up my Lord, and went into his privy chamber to pull off his bootes, and to shift him, and then went he to supper, and making a very short supper, or rather a repast, returned into the chamber of presence to the Frenchmen, using them so lovingly and familiarly, that they could not commend him too much; and whilest they were in communication, and other pastimes, all their liveries were served to their chambers; every chamber had a bason and an ewer of silver, a great liverey pot of silver, and some guilt; yea, and some chambers had two liverey pots, with wine and beere, a boule, a goblet, and a pot of sylver to drink in, both for their wine and beere; a silver candlesticke both white and plaine, having in it two sizes, and a staffe torche of waxe, a fine manchet, and a cheat loaf. Thus was every chamber furnished through the house; and yet the cupboords in the two banqueting chambers were not touched. Thus when it was more than time convenient, they were conveyed to their lodgings, where they rested that night. In the morning, after they had heard mass, they dined with the Cardinall, and so departed to Windsor."

As the manner in which this volume is executed is similar to the plan before adopted, we shall content ourselves with adding that the same diligence of inquiry, and the same minuteness and accuracy of information, which we formerly noticed in terms of praise, are evident in this continuation. We are happy to learn that this writer, and his very ingenious brother, Mr. Samuel Lysons, are engaged in an extensive and important undertaking, viz. a New General Survey of Great Britain; because, from their united talents and persevering attention to topographical subjects, a most valuable work may reasonably be expected. S.R.

Art. IV. *Reports of Cases argued and determined in the Court of King's Bench*, from Michaelmas Term 39 Geo. III. 1798, to Trinity Term 40 Geo. III. 1800, both inclusive; with Tables of the Names of Cases and principal Matters. By Charles Durnford and Edward Hyde East, of the Temple, Esqrs. Barristers at Law, Vol. VIII. Folio. pp. 694. 2l. 3s. Boards. Butterworth. 1800.

We gave an account of the seventh volume of this useful and important publication, in our xxviith vol. N.S.; and we then observed that the work was commenced in the year 1785. It has been continued by the same gentlemen to the present time, with no diminution of attention and accuracy on their part: but we are sorry to learn, and we are convinced that

that the circumstance will be regretted by the public, that Mr. Durnford has now withdrawn himself from all farther concern in these Reports, and has also (we fear) retired from the duties of his profession. His merits are well known, and are much valued because they are fully understood; and the present work, as well as his edition of Chief Justice Willes's Reports, bears unequivocal testimony to his diligence of inquiry and accuracy of information on all legal topics. As we have derived considerable assistance from his labours, we cannot refrain from expressing our concern that they should be discontinued.

In our former article, we stated the manner of reporting which was adopted in this performance, and the same mode is still preserved. In the present volume, which contains a great variety of important cases, we find it determined, (and we rejoice in the decision, because it is subservient to the interests of justice,) that a declaration may be delivered against a prisoner in the vacation. This determination, which is in opposition to earlier authorities, proceeded on the principle that prisoners in the custody of the Marshal were to be considered in the same situation as attornies, and that the same rule ought to govern both cases.

The decision in *Marshall* against *Rutton* has overturned the authority of the case of *Corbet* against *Poelnitz*, given in the first volume of these Reports; in which it was decided by Lord Mansfield, and the other judges then sitting in the Court of King's Bench, that a *feme covert* living apart from her husband, and having a separate maintenance, may contract and be sued as a *feme sole*. That decision was founded on the principle that, where a woman has a separate estate, and acts and receives credit as a *feme sole*, she shall be liable as such. The general rule, to which this was then considered as an exception, lays it down that a married woman can have no property either real or personal; her contracts are entirely and universally void; for her contracts, even for necessaries, are the engagements of her husband; she cannot be sued nor taken in execution. The introduction of new customs and new manners has occasioned exceptions; and it was argued, that justice and convenience require different applications of these exceptions within the principle of the general rule. It was observed that, where a husband is in exile, or has abjured the realm, and credit has been given to the wife alone, justice says that she must pay, because the husband cannot be sued. Such is the law also in the case of transportation, though there the absence is only temporary, and the husband may return and then be sued.

In the antient law, there was no idea of a separate maintenance: but, when introduced in modern days, the courts of law have said that the husband shall not be liable for necessaries. On this principle, and for these reasons, the court determined, in the case of *Corbet* against *Poelnitz*, that a married woman in possession of a separate maintenance might be sued as if she were single.

This determination, though not overruled till lately, was not established without difficulty, because it overturned a principle of the common law, which maintains that a *feme covert* cannot execute a deed; and in the subsequent cases of *Gilchrist* against *Brown*, *Elkah* against *Leigh*, *Clayton* against *Adams*, and *Beard* against *Webb*, doubts were intimated respecting the propriety of the former decision. As the determinations in all these cases are connected with the subject now under discussion, which is of considerable importance, we shall present them to our readers.

In the first, it was decided that a *feme covert* living in adultery cannot be sued as a *feme sole*, if she have no separate maintenance. In the case of *Elkah* against *Leigh*, the plaintiff replied to a plea of coverture, that the defendant was separated from her husband; that alimony was allowed to her by the ecclesiastical court pending a suit there, which was a sufficient maintenance; and that she obtained credit and made the promises on her own account as a *feme sole*, and not on the credit of her husband: which replication was holden to be bad on demurrer. In the subsequent decision in *Clayton* against *Adams*, to a plea of coverture, the plaintiff replied that the wife lived apart from the husband, and carried on a separate trade; that the credit was given to and the promises were made by her; and this replication was also holden bad.—In the last case, of *Beard* against *Webb*, which came before the court on a writ of error, and in which a most able, elaborate, and satisfactory judgment was delivered by the present Chief Justice of the Court of Common Pleas, it was decided that a *feme covert*, sole trader in the city of London, is not liable to be sued as such in the courts at *Westminster*; and that, even in the city courts, the husband should be joined for conformity.

The case of *Marshall* against *Rutton*, contained in the present volume, (and which, on account of the magnitude of the question, and a difference of opinion subsisting among some of the Judges, was twice argued before the Twelve Judges,) decided that a *feme covert* cannot contract and be sued as a *feme sole*, even though she be living apart from her husband,

having a separate maintenance secured to her by deed. The principle of this determination we shall present to our readers in the words of the Chief Justice:

'The ground on which the plaintiff in this case rests his claim is an agreement between the defendant and her husband to live separate and apart from each other. That is a contract supposed to be made between two parties, who according to the text of *Lyttelton, f.* 168. being in law but one person, are on that account unable to contract with each other; and if the foundation fail, the consequence is that the whole superstructure must also fail. This difficulty meets the plaintiff in limine. If it did not, and the parties were competent to contract at all, it would then become material to consider how far a compact could be valid, which has for its object the contravention of the general policy of the law in settling the relations of domestic life, and which the public is interested to preserve; and which without dissolving the bond of marriage would place the parties in some respects in the condition of being single, and leave them in others subject to the consequences of being married; and which would introduce all the confusion and inconvenience, which must necessarily result from so anomalous and mixed a character. In the course of the argument some of these difficulties were pointed out; and it was asked, whether after such an agreement as this the temporal courts could prohibit if either party were to sue in the Ecclesiastical Court for the restitution of conjugal rights? Whether the wife, if she committed a felony in the presence of her husband, would be liable to conviction? Whether they could be witnesses for and against each other? Whether they could sue and take each other in execution? And many other questions will occur to every one, to which it will be impossible to give a satisfactory answer. For instance, it may be asked how it can be in the power of any persons by their private agreement to alter the character and condition which by law results from the state of marriage, while it subsists, and from thence to infer rights of action and legal responsibilities as consequences following from such alteration of character and condition? or how any power short of that of the Legislature can change that, which by the common law of the land is established as the course of judicial proceedings.

'The argument in favor of the plaintiff rested on this position only, as a principle, viz. that where the husband ceases to be the protector of his wife, and is not liable to have any claim made on him for her support and maintenance, it necessarily follows that she herself must be her own protectress, make contracts for herself, and be responsible for them. But if this were a necessary consequence, it would hold in all cases: but that is not so; for if a woman should elope from her husband, withdraw herself from his protection, and live in adultery, he is not by law liable to answer for her necessaries; and no case has decided that the woman is. A wife living apart from her husband, and who has property secured to her separate use, must apply that property to her support, as her occasions may call for it; and if those who know her condition instead of requiring immediate payment give credit to her, they have no greater reason to complain or

not being able to sue her than others who have nothing to confide in but the honor of those they trust. From the incapacity of a married woman to contract or to possess personal property which may be the subject of contract, men and their wives desirous of living separate have found it necessary to have recourse to the intervention of trustees, in whom the property, of which it is intended she shall have the disposition, may vest uncontrolled by the rights of the husband, and with whom he may contract for her benefit; but in such property the woman herself acquires no legal interest whatsoever. Of such trusts, Courts of Equity alone can take notice; they can cause the fund to be brought before them to be applied as in justice it ought to be; and in those Courts the creditor must prefer his claim.

'The earliest cases on this subject proceed on the ground of the husband being considered as dead, and the woman as being in a state of widowhood, or as divorced à vinculo matrimonii, in which light *Rutton* and his wife do not stand. And until the cases of *Ringstead* v. *Lady Lanesborough*, *Barwell* v. *Brooks*, and some subsequent cases, which we wished to have re-considered, we find no authority in the books to shew that a man and his wife can by agreement between themselves change their legal capacities and characters; or that a woman may be sued as a feme sole while the relation of marriage subsists and she and her husband are living in this kingdom.

'For these reasons our opinion, in conformity with that of all the Judges who heard the last argument, is, that there must be judgment for the defendant.

'Judgment for the defendant.

'His Lordship afterwards desired that it might be understood that the late Lord Chief Justice Eyre, who had heard the first argument, entirely concurred in this opinion.'

It is not only the duty of Judges to decide questions which come before them conscientiously and according to the best of their knowlege at the time, but it is equally their duty to revise their decisions, or alter them, when they have reason to believe that they were formerly wrong. This is a necessary but an arduous part of their duty, and great credit is due to those Judges who have observed it.

The public are scarcely more interested in the enactment of proper laws, than they are in the due administration of them; and it is a matter also of great general importance, that the decisions of the respective courts of justice should be reported with accuracy and fidelity. In the case of *Marshall* against *Rutton*, on which we have now dwelt at considerable length; and in the subsequent case of *The Mayor of Southampton* against *Graves*, which we shall present entire to our readers, that they may form a competent idea of the manner in which this publication is executed; preceding decisions have been overturned, because they appeared incompatible with the prin-

ciples of justice and convenience. In this latter case, it was determined that, pending an action by a corporation for tolls, the court will not grant leave to inspect the corporation muniments on the application of the defendant, being a stranger to the corporation.

'The Mayor &c. of SOUTHAMPTON *against* GRAVES.

'The corporation of Southampton brought an action against the defendant for certain tolls for wharfage on landing goods: pending which the defendant, who was not a corporator, obtained a rule in the last term calling on the plaintiffs to shew cause why he should not be at liberty to inspect all the corporation books papers writings and orders of council touching the matter in question, and take copies thereof, paying a reasonable sum for the same.

'Erskine now shewed cause against the rule, and admitted that in very modern times a practice had obtained for the Court to grant rules of this sort *, but contended that the practice had crept in without sufficient consideration, and was not founded in principle or supported by former precedents. The reason assigned for granting such an inspection, namely, that it would be obtained of course by filing a bill in Chancery for a disclosure, is not founded in fact; for that Court will exercise it's discretion upon every such application, and grant or refuse the inspection according to the circumstances of the particular case. But even if it were true, it would not follow that a Court of Law would grant the same disclosure upon a summary application, because it might be obtained from the Court of Chancery upon a bill filed; for that would be to confound the jurisdiction of the Courts of Law and Equity. In 2 *Vez.* 620. upon an application for an inspection of corporation books and papers of the city of Exeter, pending an action brought by the corporation against certain traders for petty customs, Lord Hardwicke said, "It has been refused to inspect at law into corporation books, and rightly; because Courts of Law will not give that liberty to any one who has not some right or claim to it, being a member of the corporation. So as to a manor; in the question between lord and tenant a Court of Law will give liberty to inspect books of the Court Rolls, but not in a question between lords of different manors; yet on a bill in this Court for a discovery, this Court will grant it." A corporation having the same rights of property as an individual, there seems no ground for making a distinction between them in this respect; and as no such rule would be granted to inspect the muniments of a private person claiming tolls, neither ought it to be granted against a corporation upon a similar claim.

'Gibbs and Burrough, in support of the rule, relied upon the modern practice established in the cases alluded to, which could not be distinguished from the present. They said that the practice was

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' * *Mayor of Lynn* v. *Denton*, *ante*, 1 vol. 689; *The Corporation of Barnstaple* v. *Lathey*, *ante*, 3 vol. 303; *The Mayor &c. of London* v. *The Mayor &c. of Lynn*, 1 *H. Blac.* 211; Vide *Rex.* v. *Babb*, *ante*, 3 vol. 579.'

established

established to save the expence of applying to the Court of Chancery where such inspection would certainly be granted. That this appeared even from the case in *Vezey*, although it was there stated that the practice of the Courts of Law was then different. That if it were reasonable for the Court of Chancery to make a distinction between the case of a public body, such as a corporation, and that of a private person, the same reason would warrant the practice which has of late years been adopted by the Courts of Law.

'Lord Kenyon Ch. J. As all the determinations on this subject prior to the late decisions that have been relied on by the defendant are against this application, I do not think it is too late even now to review those late decisions and see whether or not they are supported by principle. It has been contended on behalf of the defendant that an inspection of books papers and writings is to be granted in cases where a corporation is a party to an action: but is the rule to extend to cases where a sole corporation, a bishop for instance, sues; or is it to be confined to cases where an aggregate corporation is a party? Corporations like individuals have their rights and estates; they may (except where they are restrained by the statutes of mortmain) acquire landed property: but according to the doctrine now relied upon by the defendant in every case where a corporation are parties to a suit, an inspection of their writings is to be granted of course. Where indeed the dispute is between different corporators, there an inspection of the writings belonging to the corporation may be granted, because each party has a right to see them: but I cannot conceive why an inspection of the muniments of a corporation should be granted when a similar inspection would be denied if the suit were between private persons only. Great inconvenience and injustice would ensue from establishing the rule insisted upon by the defendant. A Court of Equity knows its own province; it will examine into cases of this kind when the application is made, and adapt its rules to the individual case in the manner best calculated to attain the ends of justice. But if this Court is to grant an inspection of title deeds, it must be a general rule framed to embrace all cases. Now the inconvenience of this may be illustrated by this example; suppose an application of this kind were granted against a purchaser of an estate for a valuable consideration without notice of some prior estate, the defect is disclosed to the adverse party, who gets possession of the prior deeds and then defeats such purchaser at law. If an application be made to a Court of Equity to compel a party to produce his muniments, he may answer that he is not bound to produce them because he is a purchaser for a valuable consideration without notice; that is a good plea to a bill for a discovery. Then suppose that a corporation, instead of an individual, purchase an estate for a valuable consideration not knowing that there is an outstanding legal estate; they would be protected in equity, but according to the defendant's rule the adverse party would have a right as a matter of course to pry into and examine the defect of the title of the corporation. I have no doubt but that the late cases, on which the defendant has relied, were decided with the most honourable intention, but I think that when they were decided the whole merits

merits of the question were not embraced. A similar mistake was (I think) made in this Court some few years before I sat here, on another question, where it was decided that an action at law might be maintained for a legacy *, partly on the ground that the plaintiff would have recovered it as of course in a Court of Equity; on it's being mentioned to me by the late Mr. Justice Buller, I took the liberty of asking him whether or not he was sure that the Court had taken a view of the whole question before they decided it, reminding him that it is a constant rule in Courts of Equity, when a husband files a bill for a legacy given to the wife, that (if I may use the expression) they stop it in transitu if there be no provision for the wife, whereas if a legacy could be recovered in an action at law there would be no provision made for the wife and family, as the husband would at once take the legacy; that learned judge, whose legal knowledge was universally allowed, immediately admitted the force of the observation. There was indeed a case in Cromwell's time in which an action at law for a legacy was maintained †; but the reason given for that decision was that there would be a failure of justice ‡ if Courts of Law did not take cognizance of the question, the Spiritual Courts not being then open: but as soon as those Courts resumed their functions, suits of this kind returned into their proper channel. And since I have sat in this place, it has been determined that a legacy cannot be recovered in a Court of Law §.

'With regard to this particular question, Lord Hardwicke, who perfectly well understood the boundaries between the Courts of Law and Equity, expressly said that courts of law cannot grant such an inspection as is prayed for in this case, though a Court of Equity can: but then a Court of Equity will only do it in certain cases after examining into the circumstances of the case. I cannot therefore acquiesce in the late decisions alluded to. I cannot make a distinction in this respect between a corporation aggregate and a corporation sole, or between a corporation sole and a private person suing in his individual capacity. I think that we should establish an inconvenient and an unjust rule, and should act against principle, and against all the authorities, (except the late decisions which proceeded on a mistake) if we were to grant the present application; and therefore this rule must be discharged.

' * *Hawkes* v. *Saunders*, *Cowp.* 289. ' † *Vid. Sty.* 55.

' ‡ In *Nicholson* v. *Shirman.* 1 Sid. 46. "Fuit resolve per totam curiam que action sur le case ne gist pur un legacy, mes les parties doient suer pur ceo in le spiritual Court, a quel le jurisdiction de touts testamentary causes properment appent. Et coment tiel actions ont estre allow de tardif temps, encore ceo ne fuit lorsque propter necessitatem à preventer un fayler de justice quant la ne fueront spiritual Courts; mes ore come L'Evesques sont restore à lour terre issint doient ils estre restore à lour propre jurisdiction; car cest court, que est le governor et director de touts inferior courts, et que ad use pur correct eux quant ils intromit ove causes hors de lour jurisdiction, ne voet pas robb eux pur increaser les causes."

' § *Deeks & Ux.* v. *Strutt*, ante, 5 vol. 690.

' Grose

'Grose J. When I first came into this Court it was understood to be the constant practice to grant rules of this kind as matters of course: but my Lord Chief Justice has clearly shewn that the reason given for it is not true; the party applying to a Court of Equity has not the benefit of his application as a matter of course; that court will examine all the circumstances of the case and exercise it's discretion accordingly. Such an application as this was made to the Court of Common Pleas in a case reported in Wilson * where Lord Ch. J. De Grey seemed to be of opinion that the party applying had no right to inspect the corporation books. And considering the case on principle, I do not see any reason why such an indulgence should be allowed in the case of a corporation when it would be refused if the action were brought by an individual.

'Lawrence J. In the case of the corporation of *Barnstaple* v. *Lathey* I made the application to inspect the corporation books, on the authority of the Mayor of *Lynn* v. *Denton*, and at that time Lord Kenyon intimated a doubt upon the question; and though the rule was at first granted, I believe that ultimately the party had not the benefit of it †. The foundation of the decision in the case of the Mayor of *Lynn* v. *Denton* was that liberty to inspect the corporation books and papers would be granted in equity as a matter of course, and that it would only create expence to the parties to send them into that court. But on looking into the authorities it does not appear that a court of equity will grant an inspection as a matter of course. In the case cited from Vesey, Lord Hardwicke thought that courts of law ought not to grant an inspection of the corporation books in such a case as this; and though he said that in a court of equity such an inspection would be granted, I do not understand that it would be granted in all cases as of course, but only under certain circumstances. In the case in 3 *Wilson* Lord Ch. J. De Grey thought such an application as the present an extraordinary one. He said "Do you lay it down in general that a stranger has a right to inspect the books of a corporation? How has a stranger to a corporation more right to inspect their books than the books of a private person? While Lord Camden sat here, there was the like motion, in the like action of trespass where the defendant justified under the corporation of Ipswich for distraining for a toll for repairing a quay there, and the motion was refused, the plaintiff there being a stranger to the corporation. And I am sure in many cases like the present the motion has been refused." He however declined giving a positive opinion on the point, because the cause was not at issue. Considering therefore the weight that is due to the opinions of Lord Hardwicke and Lord Ch. J. De Grey, notwithstanding the practice that has obtained since, I think it is better to recur back to the ancient practice, particularly as the reason given for the late decisions is not a satisfactory one.

'Le Blanc J. I do not see any distinction in this respect between the case of a corporation and that of an individual suing, nor how after

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' * *Hodges* v. *Atkis*, 3 Wils. 398.'

' † Vid. *ante*, 3 vol. 305. *n. a.*'

this

this application should be granted we could refuse a similar application in an action brought by an individual.'

'*Per Curiam*, 'Rule discharged.'

It is satisfactory to us to observe that an opinion, which we ventured to give in our account of Mr. Toller's valuable treatise on the Law of Executors (vide M. R. N. S. vol. xxxii. p. 160) respecting the Court and the mode in which a legacy should be recovered, is sanctioned by the judgment of the learned Chief Justice in the case just transcribed.—We now take leave of this work, with gratitude for the important assistance which we have derived from the laborious and unremitting exertions of the editors; and with sincere regret that we are no longer to be benefited by their *united* knowlege and application.

S.R.

ART. V. *The Parish Priest;* a Poem. 4to. pp. 40, 5s. Boards. Faulder, &c. 1800.

ACCORDING to a custom adopted by some writers, but which we think is more objectionable than commendable, the title of this work is given thus anonymously and unsatisfactorily; and the reader is obliged to acquire farther information by ceremonious gradations and respectful advances. If he turns over the title-page, he learns from a *Dedication* that the Poem is *a Translation*, that the translator's signature is Dawson Warren, and that he dates from Edmonton: proceeding another step, an *Advertisement* informs him that the work 'is a translation, with several alterations, of a Latin Poem, entitled, *Sacerdos Parœcialis Rusticus*, written by the Rev. John Burton, Vicar of Maple Derham, and printed at Oxford in 1757;'—and a fourth introductory paper, called the *Argument*, conveys some idea of the contents of the volume. This method exemplifies a modesty and *no-modesty*, a concealment and a disclosure, which form an union of opposite qualities to produce no desirable effect, and which create unnecessary trouble. We are advocates for conciseness in title-pages, at least in the leading words: but if brevity were also Mr. Warren's object, he certainly fell into the predicament described by the Roman Bard when he says, *brevis esse laboro, obscurus fio.*

To Mr. W.'s concise information respecting his original, we add that it was re-printed at Oxford in 1771, in a collection intitled, "*Opuscula Miscellanea Metrico-prosaica Johannis Burton;*" and by consulting the 1st volume of our *General Index*, in the Index of Names, the reader will find references to a considerable number of other productions of this author: who was the celebrated Dr. Burton, tutor of Corpus Christi College, Oxford, and afterward Fellow of Eton College, and of whom an ample account is given in Dr. Kippis's edit.

Turn over

edit. of the *Biographia Britannica*, Vol. III.—The poem now translated is altogether a pleasing production, and contains some very good versification. The design of it appears to have been to display the situation, the duties, the utility, the virtuous life, and the serene death, of the worthy Parish Priest: but our readers will form a more competent idea of its materials, if we transcribe the following

'ARGUMENT:

'As Socrates suffered by the buffoonery of Comedians, so is the Parish Priest too often an object of Ridicule.—The vindication of that character therefore undertaken.—Address to Oxford.—The Priest's appearance in the Theatre at the Commemoration.—His visit to his own College.—Invocation to the Muse to sing the Services of the Church, and the Labours of the Priest.—Comforts and advantages of a Country Life; examples, Gilpin, Hooker, Herbert, Hales.

'Institution of the Sabbath.—A Country Congregation.—The Priest how distinguished and respected.—He begins the Liturgy.—Exhortation.—Confession.—Absolution.—Lord's Prayer.—Gloria Patri.—Character of David.—104th Psalm.—First Lesson.—Character of Isaiah.—Advice on Reading.—Te Deum.—Second Lesson.—Contrast between the modes of promulgating the Law and the Gospel.—Farther Cautions on Reading.—Jubilate.—Creed.—Address to Faith.—Prayers.—Psalm-singing.—Sermon, and its various Subjects.—Sacrament.—Baptism.—Catechising.—Confirmation.—Matrimony.—Thanksgiving.—Visitation of the Sick.—Funeral.—Old age and gradual decay of the Priest.—His serene Death—And glorious prospects of future Happiness.'

to here G. 2.

If we speak in general terms of the translation, we shall say that it is ably executed, but we must not conceal that it has faults; many of the lines are rugged and unharmonious; and the verse is frequently clogged with monosyllables, or interrupted by terminations of periods. There is a species of beauty in the original, which it is unreasonable to expect in an English translation: we mean what arises from a variety of classical phrases interspersed, which carry back the mind to those admirable works whence they are taken, and by association fill it with delightful sensations.

We shall select a few passages from the Latin poem*, and from the English version:

"*Te quoque, te dilecte deo, venerande Sacerdos,*
Histrio te petulans male salso perdere risu
In scenam trahit; et mores habitumque maligno
Scommate perstringens, in ludum seria vertit
Sacrilegus, socco peccans impune profano."

* The original is not given by Mr. Warren, but we have a copy.

'Thou

'Thou bearest too, O venerable Priest!
As Socrates has borne, the scoffing jest;
Thee, though beloved of God, of virtue tried,
With sacrilegious wit buffoons deride;
Thy decent dress, thy looks devoid of guile,
And saintlike manners move their scornful smile.'

The translation of the next passage (which describes the Priest re-visiting Oxford, the scene of his youthful studies,) is not so happy:

"*Ecce redux longo post tempore visit Athenas,*
Agnoscitque libens veteres vetus hospes amicos,
Priscarumque nova lætatur imagine rerum,
Miranti similis castigantique recentis
Luxuriem sæcli collegia nota pererrat,
Singulaque explorans capitur novitate locorum;
O fortunati quorum jam mœnia surgunt!"

'Long hence removed the good and aged Priest,
In these our attic walls a welcome guest,
With fresh delight each well-known scene surveys,
Meets his old friends, and talks of former days;
And now with wonder views each alter'd place,
Chang'd like the customs of the present race;
At every turn some novelties surprise,
Some new improvements meet his wondering eyes,
Yet still he thinks (the thought his bosom swells)
"How blest is he who here sequester'd dwells."

Athenas is but feebly translated by 'Attic walls.'
The description of the return to Oxford is thus continued:

"*Ut mira tactus dulcedine singula lustrat,*
Præcipue gaudens sua quondam tecta subire,
Et notos habitare lares! ibi prisca recenset
Multa super sociis, recolens et Præside multa,
Et Promo super, atque Coquo veterique Culina,
Et—quorum pars magna fuit—juvenilior ætas
Jussa redit: vitamque juvat renovare priorem."

'The portals enter'd, soon each object claims
More due regard; their long-neglected names
Rush on his mind—but should kind fate ordain
His former chambers to his use again;
Rejoic'd he asks his friends—good stories old
Of past transactions with delight are told;
By turns he talks of those now gone or dead,
Of Fellows, Tutors, Bursar, or the Head;
On youthful scenes with conscious pleasure dwells,
And, Nestor-like, his own adventures tells.
Whilst, happy man! so fresh the dream appears,
He quite forgets the lapse of half his years.'

The

The translation of this passage, though far above mediocrity, still falls below the original in spirit and expression.

" *Providus æternæ meditatur seria vitæ,*"

is not equalled by

' Eternal life still occupies his mind.'—

" *Halesi,*
Contemptor famæ, non illaudatus abibis,"

is rendered by

' To thee, O Hales! that praise I gladly give,
Thy modest spirit sought not to receive;'

which has all the feebleness of circumlocution.

The Parish Priest at church is thus described:

" *Quisquis ades, tu macte nova pietate, parumper*
Exue mortales curas, et te quoque dignum
Finge Deo."

' Whoe'er thou art within these hallow'd walls,
Reflect that God Himself upon thee calls;
Be serious now, shake off each earthly care,
An off'ring worthy of thy God prepare.'

In the original, Dr. Burton here introduced the Lord's Prayer, with great beauty: Mr. Warren has given it in *blank verse*, with the view (we suppose) of delivering it with greater solemnity: but, though he might be right in that idea, we cannot add that in our opinion the attempt has been altogether successful.

In the description of a wedding, the translator has omitted the *golden* line,

" *Vinclum aptans, omnique auro pretiosius aurum.*"

The passage descriptive of a funeral is well rendered:

" *Aspice, procedit pullati pompâ doloris,*
Sistitur et tumuli lacrymabile funus ad oram;
Non conducta canit præscriptum præfica luctum,
Non præco titulos mendaci voce recenset,
Sed pius orator vocat ad celestia mentem."

' In sable drest see yon procession come,
Bearing his mortal body to the tomb;
They now approach with slow and silent tread,
To pay the last sad duties to the dead;
No surplic'd choir chaunt forth their tuneful woe,
No hireling mourners walk to form a shew,
No titles by the Herald's voice are giv'n,
But the good Priest thus calls our minds to Heav'n.'

We shall close our extracts with the concluding lines; which, with the exception of one that is feeble, possess great spirit:

" *Qualis Hebræorum ductor jam morte sub ipsa,*
Impavidus Nebonis adit fatale cacumen,

Visurus

Visurus longe promissa Nepotibus arva,
Atque ibi venturæ lætatus imagine *sortis*
Mortales visus occulto funere fallit,
Jussa Dei quocunque vocant revocantque secutus;
Tu quoque, die senex, extremo in limine mundi,
Regna Palestinæ celestis et arva beatis
Prospiciens promissa, velut peregrinus et exsul,
Hæc subjecta retrò mortalia linquis, et ultra
Extendis curas, vitæ cælestis amore."

'As the great leader of the Jewish race,
Though Death he knew attended in the place,
Fearless on Nebo's fatal summit stood,
And Canaan's rich and fertile country view'd,
With joy the promis'd land of rest survey'd,
And trusted in the God he had obeyed;
So thou, O holy man! beneath Death's hand,
On Life's extremest verge can'st boldly stand,
And, trusting in thy Saviour's merits, view
Those bright rewards to active virtue due.'

The work is decorated by two very neat engravings; a frontispiece, representing the rural clergyman passing through his church-yard surrounded by his flock; and a vignette-delineation of Edmonton church, before the modern alterations of it had been effected.

R. Wood....

ART. VI. *Tracts on the Resolution of affected Algebräic Equations,* by Dr. Halley's, Mr. Raphson's, and Sir Isaac Newton's, Methods of Approximation. Published by Francis Maseres, Esq. F.R.S. Cursitor Baron of the Court of Exchequer. 8vo, pp. 560. 10s. 6d. Boards. White. 1800.

WE shall make our readers acquainted with the contents of the present volume, by transcribing the enumeration of them which is prefixed by the learned editor:

'No. I. A new, exact, and easie Method of finding the Roots of any Equations generally: and that without any previous Reduction. By Dr. Edmund Halley. Being Number 210 of the Philosophical Transactions, published in May, 1694.

'No. II. An Appendix to the foregoing Tract of Dr. Edmund Halley on the Resolution of Algebräic Equations of all Degrees by Approximation. By Francis Maseres, Esq. F. R. S.

'No. III. Dr. Wallis's Solution of Colonel Titus's Arithmetical Problem: with an Explanation of the difficult Passages that occur in it. By Francis Maseres, Esq. F. R. S.

'No. IV. Another Solution of Colonel Titus's Arithmetical Problem. By William Frend, M. A.

'No. V. Observations on Mr. Raphson's Method of Resolving Affected Equations of all Degrees by Approximation. By Francis Maseres, Esq. F. R. S.

'No. VI. An Explication of Simon Stevin's *General Rule* to extract one Root out of any possible Equation in Numbers, either exactly or very nearly true. By John Kersey. Being the Tenth Chapter of the Second Book of Mr. Kersey's Elements of Algebra.

'No. VII. A Remark on an Error in the Reasoning of the late learned French Mathematician, Monsieur Clairaut, in that Part of his Elements of Algebra in which he endeavours to prove the Rules of Multiplication laid down by Writers on Algebra concerning Negative Quantities. By Francis Maseres, Esq. F.R.S.

'No. VIII. A General Method of investigating the Two, or Three, First Figures of the least Root of an Equation that has more than one real and affirmative Root. Reprinted from the third Volume of the *Scriptores Logarithmici*, pages 725, 726, &c.---- 761. By Francis Maseres, Esq. F.R.S.

'No. IX. A specimen of Vieta's Method of resolving Algebräic Equations of any Order, or Degree, by Approximation: containing an Example of the Resolution of the equation $x^5-5x^3+500x=7{,}905{,}504$, (which is resolved by him in the 15th Problem of his Discourse upon this subject) according to his method. By Francis Maseres, Esq. F.R.S.

'No. X. Remarks on the Number of *Negative* and *Impossible* Roots in Algebräic Equations. By William Frend, M.A.'

Many of these tracts have appeared in former publications by Baron Maseres.

The author here fairly detects and exposes the error of Clairaut, in his proof of the rule for the multiplication of negative quantities: but is the wish for the exclusion of these quantities reasonable? The doctrine of negative quantities (to repeat what we have elsewhere said) is not false, because authors discoursing concerning it have troubled the world with many absurd opinions. If fruitfulness in producing error and absurdity were a sufficient ground of condemnation against any doctrine, ought not the fluxionary calculus, from which sprang so many sophistries and vain refinements, to be proscribed?

The Xth number of this volume relates to negative and impossible quantities; an intricate and important subject, but on which very few pages are bestowed; and this circumstance, together with the high tone and decisive language in which the tract is written, might at first induce a person to believe that its author, by lucky chance or deep meditation, had hit upon or excogitated a compendious argument, by which negative quantities were for ever to be banished from the province of Algebra. We have, however, carefully perused and considered what Mr. Frend has written; and we are not convinced either of the absurdity or the inutility of the doctrine of negative quantities. We are aware that it may be retorted on us, that the argument is not unconvincing because

we

we are insensible; and to avoid this retort, and the charge of imperiously imposing our *dictum* on the public, we shall lay before our readers, first, the arguments for the exclusion of negative and impossible quantities, and then endeavour to shew the futility of those remarks.

Mr. Frend observes that the rules concerning impossible quantities delivered by Sir Isaac Newton, Campbell, Maclaurin, Waring, and other writers, are absolutely *unintelligible;* which, says he, is not wonderful, since they are all founded on a false supposition which vitiates all the conclusions derived from it; and which supposition is that every algebraic equation has as many roots as it has dimensions. Mr. F. proceeds to shew that this cannot be true, because the generality of cubic, biquadratic equations have only one positive root: he says;

'Therefore, when these authors have laid down the foregoing general proposition, (by which they extend what is true in only one form of every new degree, or order, of affected equations, and not always even in that one form, to all the other forms of equations of the same order,) they find themselves under a necessity of giving specious names to a parcel of quantities which they endeavour to make pass for roots of these equations, though in truth they are not so, in order to cover the falsehood of their general proposition, and give it, in words at least, an appearance of truth; and with this view they call some of these quantities *negative roots* of the equation to which they relate, and others of them its *impossible roots*. And to determine the number of the strange quantities so denominated, and discover how many of the supposed roots of a proposed Algebräic equation are *negative*, and how many are *impossible*, has been made by these mysterious writers an object of great importance and most subtle and profound investigation.'

Now there is nothing in the nature of equations which antecedently points out what the root of an equation ought to be: it is wholly dependent for its nature on an arbitrary definition; and it may either be restricted to mean only that real positive quantity which, substituted for x, makes the equation vanish; or it may be made to admit a more extensive signification, and be that quantity or algebraic expression which, substituted for x, and involved according to the rules for multiplication, makes the equation vanish. The reasoning of Mr. F. seems to be founded on a notion that the root of an equation is something independent of arbitrary institution: but the writers, who are so outrageously accused by him of absurdity and mystery, view it merely as the creature of a definition. Mr. Frend would indeed have detected these writers in error, if he had shewn that, admitting their definition of a root, the general proposition of the equality of the number of roots and

of the dimensions of an equation had been false: but this proposition, in equations of three and four dimensions, and in some that are of higher dimensions, is demonstrably true. R.Woo

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ART. VII. *A familiar Survey of the Christian Religion*, and of History as connected with the Introduction of Christianity, and with its Progress to the present Time. Intended primarily for the Use of young Persons of either Sex, during the Course of public or of private Education. By Thomas Gisborne, A. M. 2d Edition. 8vo. pp. 580. 8s. Boards. Cadell jun. and Davies. 1799.

WE learn from the dedication and the preface to this volume, that the worthy author was induced to compose it by reflecting on a fact which has lately been frequently asserted, and in which we fear there is too much truth; viz. that in no mode of education, at present, is sufficient attention paid to the communication of religious knowlege, and the inculcation of religious principles. His design, therefore, in the work before us, to provide a remedy for this important evil, would form a just eulogium on his character, if the public had not already been furnished with sufficient testimonials of his abilities, his information, and his industry; of his pious and benevolent views; and of his mild and tolerant principles. Several opinions supported in this volume may, indeed, be controverted: but we apprehend that no person will call in question the author's right to the qualities above ascribed to him. —We shall copy a part of the preface, that our readers may be more fully apprized of his views in forming, and plan in executing this treatise:

'Of late years much has been done, and ably done, to facilitate the communication of religious knowledge to youth. Many excellent elementary works, having for their object the explanation of scriptural history, and scriptural doctrines, in a manner at once instructive and engaging to the opening mind of the pupil, have been given to the public: and they have been received with the gratitude which the writers merited. Let me not be suspected of a disposition to detract from the value of those works, the circulation and use of which I wish to see every day more widely extended, when I venture to observe, that an additional treatise on a plan somewhat enlarged has appeared to me to be wanting; a treatise which might fitly intervene between the perusal of books of the class to which I have alluded, and the ample range of reading scarcely to be expected but from the leisure and industry of manhood. The deficiency which I conceived to exist, I have endeavoured in the following pages to supply.

'My intention has been to lay before the reader a familiar and compendious view of the Christian religion, and of the principal historical events connected with its introduction and progress, its corruption and reformation; including a concise account of the scriptures

tures of the old and new Testaments, and a summary of the evidences of the truth of Christianity, together with some remarks on forms of church government and religious establishments. Bearing in mind that I have been addressing myself to natives of Great Britain; I have been solicitous to draw the attention of the reader, wherever the subject afforded a fit opportunity, to events or circumstances which have had a particular influence on his own country; and by rendering him acquainted with the principles on which its religious institutions are established, to guard him betimes from being hastily prejudiced against those institutions by misrepresentations or groundless objections. I have endeavoured, on suitable occasions, to obviate, without entering too deeply into argument, some of those cavils of scepticism and infidelity which a young person may probably hear; and thus to lead him to withhold implicit confidence from others, which he may afterwards have to encounter. Throughout the whole work it has been my predominant desire to direct the acquisition of knowledge to its proper purpose; the establishment and confirmation of Christian views, motives, and practice through life.'

The volume is divided into chapters, treating on the following subjects:

'Chap. I. Summary View of the State of Mankind from the Creation of the World to the Calling of Abraham.—II. Summary View of the Origin of the Jewish Race, and of the History of that People to the Death of Moses.—III. Summary View of the History of the Jews from the Death of Moses to the present Time.—IV. On the Books of the Old Testament.—V. On the Books of the New Testament.—VI. Summary of the Evidences of the Christian Religion.—VII. On the Leading Doctrines of the Christian Religion.—VIII. On the Character of Jesus Christ.—IX. The History of Christianity to the Subversion of the Western Empire.—X. On the History of Christianity from the Subversion of the Western Empire to the End of the Thirteenth Century.—XI. Continuation of Christian History to the present Time.—XII. On Forms of Church-Government and Ecclesiastical Establishments.—XIII. Conclusion.'

The following observation occurs, as arising from the story of Balaam:

'But why, it may be said, did the all-knowing Searcher of hearts vouchsafe to hold converse with so worthless a character? Whence comes it that inspiration, and prophetic knowledge, and other especial favours of Heaven, bestowed on so few individuals of the whole human race, are not uniformly conferred upon the righteous? On the righteous they have been bestowed almost exclusively: yet to this rule there have unquestionably been exceptions. Balaam was an exception: Judas Iscariot was an exception: and perhaps one or two more may be discovered in the Scriptures. We may be satisfied, that He who can bestow on his creatures the gifts of inspiration and prophecy, and miraculous powers, will not in any instance distribute them without sufficient reasons, whether his reasons be perceptible to us or not. Can we then discover no one advantage likely to result

from the occasional selection of an unworthy object for the reception of these peculiar favours? One benefit seems obviously to present itself to our consideration. We learn the momentous lesson, that it is neither inspiration, nor prophetic knowledge, nor the power of working miracles, which can lead to salvation; but a life exercised in the fear and the love of God. It is to be observed, that the Divine justice has usually displayed itself in the signal punishment, in this world, of the guilty wretch, whom not even the possession of the peculiar favours of God had subdued unto holiness. Balaam died by the hand of those whom he had beguiled into idolatry: Judas Iscariot by his own.'

The author treats the subject of the extirpation of the Canaanites with his acknowleged ability: but, when he alludes to Bp. Watson's argument, deduced from the analogy of natural calamities, in favor of the extirpation of the Canaanitish infants, as conclusive; we must own that we have the misfortune to differ from him respecting the validity of the learned Prelate's reasoning. Natural calamities are the necessary and unavoidable effects of general laws, which are most beneficial on the whole; and the evils cannot be prevented, nor qualified, without a miracle being wrought: but there is no general law to account for the Deity giving an unqualified command to destroy the Canaanites altogether, rather than for a similar order in which infants were to be excepted. The nature of general laws affords no solution of such difficulties as present themselves in the conduct of the Divinity, when he departs from these laws, when he suspends their operation, and appears himself an immediate actor on the scene. We are of opinion, therefore, that the difficulty in question still remains to be solved.

As a specimen of the neatness and simplicity which characterize this work, we quote the following passage; speaking of our Saviour, Mr. G. says:

'In propounding his new religion to his countrymen, he enjoyed none of those favourable circumstances, he used none of those arts, to which the authors of new doctrines have so often been indebted, and to which Mahomet in particular owed his whole success. He did not begin his undertaking in a country divided into many petty and disjointed sects: but among a people united in attachment to a venerable establishment armed with no small share of civil power, as well as of ecclesiastical authority. He had neither the inclination nor the means of promoting the diffusion of his doctrine by force of arms. He neither permitted vicious indulgences nor promised licentious rewards to his adherents. He flattered no sect, however powerful: he attached himself to no party, however numerous: he disguised no truths, however unpalatable: he spared no criminals, however formidable and malignant. The Pharisees, the Sadducees, the Herodians, were alike the objects of his severest reprehension. Towards the common

common people he used no species of undue conciliation. Their prejudices in favour of a temporal Messiah he discountenanced: their offers to make him their king he steadily rejected: their interested attendance in hopes of being fed by a repetition of the miracle of the loaves and fishes he pointedly and publickly reproved. So little hold had he obtained on their affections, that after he had employed between three and four years in his ministry, they eagerly coöperated with their rulers in procuring his death. He died, forsaken by his followers; as a malefactor; and by a mode of death, according to the opinion of the age and country, the most infamous. When the preaching of his doctrine was renewed, after his ascension, by his disciples, labouring under the weight of the odium which had overtaken their master; it was renewed with additions which rendered it still more hateful to the Jews. The apostles, besides charging them with the innocent blood of Jesus, and affirming his resurrection from the grave, and his exaltation to the right hand of God; not only announced in plainer terms than he had employed the abolition of the Mosaic rites and ordinances, so dear to the hearts of the whole Jewish people; but they speedily proclaimed a doctrine, if possible, still more obnoxious, to which, in consequence of his own exclusive mission to the Jews, he had but slightly and seldom alluded, the annihilation of all the peculiar privileges of the Jewish race, and the free admission of the abhorred Samaritans and Gentiles to every blessing of the Christian covenant. The active opposition, the unrelenting enmity and vengeance, with which the Jews persecuted Christianity and its teachers, were correspondent to the virulent detestation which these tenets were adapted to excite. When the apostles turned to the Romans, the sovereign masters of every country recorded in the Acts as having been the scene of apostolical labours; were they likely to experience a more favourable reception than they had found among their own countrymen? The very circumstance of their being Jews ensured to them at once the aversion and the contempt of the Roman world. Personally odious, they were rendered more odious by their doctrine: a doctrine which not only alarmed, by being misconceived, the jealous suspicions of the Romans concerning a king, a rival of Cæsar, whom they expected to arise in Judæa; but declared war to extermination against every deity of the Pantheon, against every one of the idolatrous sacrifices, rites, and institutions, public or domestic, in which the Romans had been trained from their childhood; and to which they ascribed the gradual rise of Rome during more than seven centuries, from an obscure village to the rank of Imperial metropolis of the earth. The numerous and sanguinary persecutions, which the apostles and the early Christians endured from the Romans, bear indisputable testimony to the abhorrence with which that people regarded and opposed Christianity. Yet in the face of universal opposition Christianity marched forward from conquest to conquest; and before the end of three centuries from the death of Christ reigned triumphant over the whole Roman empire. "Thus mightily grew the word of God, and prevailed." What could have thus prevailed, but the word of God?"

From several points maintained in the chapter on the doctrines of Christianity, many readers will dissent; yet whoever peruses it, if not convinced, will be greatly pleased with the truly evangelical spirit of the author.

The following is a well drawn picture of the Christian church in the fourth century:

'In other respects the internal state of the church had now undergone a fatal change. Superstition advanced with rapid strides; and made successful inroads into every quarter. The reverence shewn to the memory and example of those holy men, who had sustained martyrdom for the religion of Christ, had been carried in the preceding century to excess. Their tombs had been selected as places of prayer: and the sanctity ascribed to the spot where their remains were deposited was gradually extended to the remains themselves. The evil, once established, augmented daily. A pilgrimage to the sepulchre of a martyr, was now esteemed most meritorious. Festivals in commemoration of the sufferers were multiplied. The places of their burial were explored with unwearied ardour. Pious frauds relative to such discoveries became frequent. Earth brought from Palestine and other scenes held in veneration was esteemed a potent remedy again the violence of evil spirits, and sold at a very high price. The worship of reliques and of images commenced. Prayers for the dead became common; as likewise the belief in the existence of a purgatorial fire destined to purify the souls of the departed. The Lord's supper was occasionally celebrated at the tombs of martyrs, and at funerals: a practice which led to the subsequent usage of masses performed in honour of the saints and for the benefit of the dead. And the groundwork for the future adoration of the bread and wine was prepared by the custom of holding them up, previously to their distribution, for the religious contemplation of the people. The gaudy ceremonies of Heathen idolatry were transferred or accommodated to the service of the Christian church. Christianity was tortured that it might seem to agree with the doctrines of the Platonic school; and was defended by subtleties, sophistry, and invective. Two most abominable maxims prevailed: the one, that deceit and falsehood for the advantage of the church were virtues; the other, that obstinate error in religion was justly punishable by civil penalties and corporal inflictions. Monkish institutions were formed into a system. The solitary Ascetics dispersed in the caves and deserts of Upper Egypt were persuaded to incorporate themselves into a society by Antony, who prescribed a code of rules for their observance. The practice immediately passed into Palestine and Syria; and advancing into Mesopotamia, speedily overspread the East. Italy and the neighbouring islands, Gaul, and other provinces of Europe in succession, became filled with monasteries. In different monasteries different rules were pursued: and the austerities of the Orientals exceeded those of the Europeans. Such however was the general prepossession in favour of an institution, which exchanged the innocent pleasures and the natural connections and charities of life for a morose and gloomy superstition: that when Jovinian

nian, an Italian monk, taught that all persons who fulfilled their baptismal vows, and lived conformably to the Gospel, were equally acceptable to God, and equally entitled through Christ to the rewards of futurity, with those who lived in solitude, celibacy, and mortification; he was condemned by the church at Rome, and by a council at Milan, and banished by the emperor Honorius.'

The abstract of church history is concluded by an exhortation, the force of which appears to have been strongly felt by the author himself in penning this work:

'Yet I would not willingly dismiss the subject without pressing the importance of warm and habitual regard to two momentous and most consistent branches of Christian duty: the obligation on the one hand, of "earnestly contending for the faith, which was once delivered to the saints;" and on the other, of "putting on charity, which is the bond of perfectness," and of habitually evincing the spirit of the apostolic prayer; "grace be with all those," all of every description, "who love our Lord Jesus Christ in sincerity."

From the concluding chapter, which treats of church government and ecclesiastical establishments, we could select various passages which are very creditable to the temper and understanding of the author: but our limits oblige us to refrain, and we can only quote the following manly and candid observations, which terminate this part:

'The utmost to be expected in a human institution is, that the advantages should greatly preponderate, and that disadvantages should be open to consideration and remedy. Try the ecclesiastical establishment and the administration of it by that rule. If afterwards you still feel a doubt remaining, remember with gratitude to heaven that you live under the legislature of a free country; a legislature empowered to apply a remedy in its wisdom to any of those defects which, according to the common fate of all things below, may adhere to its noblest works.'

The reader will now, we hope, be enabled to exercise his own judgment respecting the execution of this performance, by the quotations which we have made from it; and we shall only add our sincere wishes that it may produce all the good effects which the worthy author designed it to promote.

Jo..s.

ART. VIII. *Remarks on the Theory of Morals:* in which is contained an Examination of the theoretical Part of Dr. Paley's "Principles of moral and political Philosophy." By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 240. 5s. Boards. Rivingtons, &c. 1800.

THOUGH the author of this publication steps forwards in opposition to so popular and powerful a writer as Dr. Paley, we have concluded the perusal of his work with less surprize at

at the boldness of the attempt, than we were disposed to feel on the bare inspection of the title-page; since, as far as he goes, Mr. Pearson may be said to have conducted the controversy with great appearance of reason in many of his positions, and with considerable propriety and force in most of his arguments. We will not attempt to decide on a question which has engaged the attention of the acutest reasoners and the wisest philosophers in every age, and which has hitherto given rise only to a perplexing diversity of opinions: but we shall content ourselves with stating, as concisely as we can, those points in which the peculiarity of the present system consists; and also the grounds on which this author opposes Dr. Paley.

The foundation of moral obligation has long been a subject of speculation and inquiry; and a general rule or criterion, by which moral good and evil may be determined with certainty, has ever been considered by moral writers as a desideratum. Mr. Pearson thinks that a great part of the obscurity, which has hitherto involved the subject, may be removed by considering separately the foundation, the rule, and the motives of virtue; and by admitting into the definition of virtue only that principle which constitutes the basis of it. He then proceeds to shew that the will of God is the sole fountain of virtue; that an act is morally right because he commands it, and morally wrong because he forbids it; and that the obligation to obey him results from our relation to him as our creator and preserver. For these reasons, he defines virtue to be 'voluntary obedience to the will of God.' In his examination of Dr. Paley's definition of virtue, that it is "the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness," he objects to it because it makes the will of God the *rule* and not the *foundation* of virtue; and because it embraces the subject and the motive of it; neither of which properly forms part of the definition: since, in the first place, the term of doing good to mankind is not extensive enough to be applicable to all the duties of man, for, though it may be expressive of our duty towards our neighbour, it cannot be said to comprehend either our duty towards God or our duty towards ourselves; and, 2dly, because a definition of virtue, which admits the motive of everlasting happiness as a constituent part of it, conveys such an idea of virtue as excuses the Heathens from the obligation, and excludes them from the capacity, of being virtuous.

Having ascertained the *foundation*, Mr. Pearson proceeds to inquire what the *rule* of virtue is; or, in other words, what are the means of discovering what the will of God is, in each particular

particular case. After having examined some of the most celebrated rules, particularly that of general utility, in respect to their abstract signification, and as they are expressive of the will of God, he infers that, however useful general rules may be, it is impossible to obtain one so general as to be applicable to all cases: but that

'In order to discover what his will is, with respect to any particular action, we are not confined to *one* mark or criterion of it, but are at liberty to make use of any of the methods, by which, as we conceive, it may be discovered with the greatest ease and certainty. Different men, according to their respective habits, and according to the nature of the case, may safely have recourse to the rule of general utility, conformity to truth, or the eternal differences of things, the moral sense, or any other rule of similar tendency, as each may be of more convenient application, so long as it is, and is *considered* to be expressive of the will of God. Even the same person, at different times, and on different occasions, may be permitted to say, 'This action is conformable to the natural differences of things; this is agreeable to truth; this has a tendency to general good; this is the result of my sense of right and wrong; and so on;' and may thence justly conclude, with respect to each of them, that it is agreeable to the will of God, and therefore a virtuous action. If he proceed to *act* under that persuasion, he acts virtuously; but, if I mistake not, where there is no reference, immediate or mediate, to the will of God, there, whatever may be the *rule* of action, and whatever may be the *action*, there is no *virtue*.'

In the IIId chapter, the author endeavours to shew that there is the same obligation on mankind to obtain the knowlege of the will of God, as there is to perform his will when it is known; and that, therefore, mankind are under obligations to employ for that purpose all the methods in their power, whether of reason or revelation.—However ingeniously Mr. Pearson may have elucidated the theory of morals, it is a doubt whether he has facilitated the practice of them: for, wherever revelation has left us in the dark respecting the will of God, reason must be as much perplexed in discovering what it is, as what virtue is by the aid of the rules above enumerated.

Chapter IV. concerns the motives of virtue. Having, in a preceding part of the book, condemned Dr. Paley's definition of virtue because it includes the *motive* of it, Mr. Pearson now objects to his confining the motive to everlasting happiness, since moral obligation is thus made to depend too much on the credibility of the Christian revelation; and he contends that present good and evil are also appointed motives of the same sort, however inferior in degree. He attempts, with considerable ingenuity, to distinguish between *motive* and *principle*; defining the former to be 'that by which we are actuated to the pursuit

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of any object, and which refers to the end we have in view;' and the latter, 'that, by which we are directed in the pursuit of our end or object, and which refers to the mode of obtaining it.' We cannot but think, however, that there is too much verbal refinement in this distinction: are not the motives by which a man is excited to the performance of any act, and the principle on which he performs it, convertible terms, each of them meaning nothing more than the cause of his performing it?—In their respective ideas of motives in general, a very wide difference appears to subsist between Mr. Pearson and Dr. Paley; the latter considering them as constituting obligation, and the former contending that they are perfectly independent of each other:

'In opposition to what has here been said on the nature of *motives*, Dr. Paley, considering them as constituting obligation, says, that "to be *obliged*, is to be urged by a violent motive, resulting from the command of another;" that "we can be obliged to nothing, but what we ourselves are to gain or lose something by;" and that "all obligation is nothing more than an *inducement* of sufficient strength." On the contrary, I am of opinion, that motive and obligation are entirely independent of each other; that there might be an obligation to act, where there were no motives to act; and that there actually are motives to act, where there is no obligation. God, in his right over us as his creatures, might have made our duty to consist in services, to which we should have had no motive exclusively of pure command. That we are not, in fact, obliged to do any thing, to the doing of which, we have not a reasonable motive, arises, not from any necessary relation between obligation and motive, but from the wisdom and goodness of God in not imposing that on us as a duty, to the performance of which we have not such a motive. The consideration of the possibility of its being otherwise, added to that of the fact, that there are often motives, where there is no obligation, is, I think, sufficient to shew, that motive and obligation are by no means *co-extensive;* and that, therefore, the one is not the constituent of the other.

"When I first turned my thoughts to moral speculations," says Dr. *Paley*, "an air of mystery seemed to hang over the whole subject; which arose, I believe, from hence, that I supposed, with many authors, whom I had read, that to be *obliged* to do a thing, was very different from being *induced* only to do it; and that the obligation to practise virtue, to do what is right, just, &c. was quite another thing, and of another kind, than the obligation, which a soldier is under to obey his officer, a servant his master, or any of the civil and ordinary obligations of human life." Though I would not be so harsh as to say, that Dr. *Paley* has left "confusion worse confounded;" yet I cannot help thinking, that, by supposing obligation and inducement to differ in *degree* only, and not in *kind*, he has not contributed to clear up the mystery, of which he complains. I think, that, when he "supposed, with many authors, whom he had read, that to be *obliged*

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'Dr. *Paley* says, that "the difference, and the only difference, between an act of *prudence* and an act of *duty*, is, that, in the one case, we consider what we shall gain or lose in the present world; in the other case, we consider also what we shall gain or lose in the world to come." If, however, what I have said be just, it will follow, as a necessary consequence, that there is an *essential* difference between them; since, though both acts might proceed from the same *motive*, or from motives of the same *kind*, they are performed on different *principles*. Dr. *Paley*, admitting the impropriety of saying, that, "as I had made such a promise, it was *prudent* to perform it," thinks, that the impropriety arises from the reference here made to future rewards and punishments; whereas, if I mistake not, the impropriety arises from the circumstance, that the word prudence, in its common acceptation, does not include any reference to moral obligation, but merely to the proper means of obtaining any particular good, or of avoiding any particular evil. If there be no impropriety in saying, as I do not perceive there is, that 'men are *imprudent* in neglecting the means, by which their eternal state may be rendered as happy as possible;' it can hardly be thought, that the difference between prudence and virtue arises from the reference, which the one has to what we shall gain or lose in this world, and the other to what we shall gain or lose in the world to come. *Prudence*, in short, confining its regard to our advantage, whatever it may be supposed to be, takes no other notice of the means, by which it is to be obtained, than as they are more or less adapted to obtain it; and is, indeed, nothing else than the application of wisdom to our own advantage in a particular case. *Virtue*, on the other hand, forbids us to pursue any end, except in one particular way. Undoubtedly, it is the highest *instance* of prudence, to apply ourselves to the study and the practice of virtue; but this does not make prudence and virtue to be the same.'

The Vth and last chapter contains the division of duties, having reference to the manner in which they are performed by the agent, as being thoughts, words, or actions; and to the immediate objects of them, as being duties to God, to our neighbour, or to ourselves.

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From this analysis, we apprehend, those who are conversant in disquisitions of this nature will obtain at least an introductory perception of the present writer's system; and an acknowlegement of the ingenuity with which he supports it has been already made, sufficiently perhaps to induce such readers to desire a closer and more intimate acquaintance with it. We shall therefore only add that, while Mr. Pearson attacks that system which has for its supporters *Law*, *Jebb*, *Watson*, and *Paley*, he is to be ranked under those banners which 'boast the names' of *Butler*, *Powell*, *Balguy*, *W. Ludlam*, *Hey*, and *T. Ludlam*.

G.2.

O. Wood.

ART. IX. *Prize Essays and Transactions of the Highland Society of Scotland.* To which is prefixed an Account of the Institution and principal Proceedings of the Society, by Henry Mackenzie, Esq. Vol. I. 8vo. pp. 514. 7s. Boards. Cadell jun. and Davies. 1799.

DOUBTS have been entertained respecting the utility of agricultural and other congenial societies; and it has even been asserted that the public cannot derive any good from them. Though, however, it must be admitted that too much may be expected from these institutions, that their attention may sometimes be directed to improper objects, and that occasionally they may commit palpable errors, yet we are of opinion that their general tendency is advantageous. They serve to excite among gentlemen an unity of pursuit, to stimulate inquiries into matters of national importance, to diffuse knowlege, to create emulation, and to call into activity the energies of every district. In a country like Scotland, a society of the nature here described promises to be highly beneficial; and its institution is an evidence of the good sense and public spirit of the projectors.

The Highland Society, as the introduction to this volume informs us, derived its origin from a meeting of Scotch gentlemen at Edinburgh in 1784. Conceiving that such an institution would be attended with many good consequences to their country, they communicated their idea to others; who warmly approving and adopting it, they soon embodied themselves into a Society, and proceeded to the nomination of a President, Vice-President, and Committee; and they wrote circular letters to those noblemen and gentlemen whose birth, property, information, or connections, qualified them to be (or who it was supposed would be) friendly to the projected establishment. Approbation of the measure being generally signified, meetings took place; and on Jan. 11, 1785, *regulations* were adopted,

and the *objects* of the Society declared. The latter are said to be, 1st, An inquiry into the present state of the Highlands and Islands of Scotland, and the condition of their inhabitants: 2dly, A discussion of the means of their improvement; and, 3dly, An attention to the preservation of the Language, Poetry, and Music of the Highlands.

The objects of the first and second class truly merit the attention of men who are anxious for the amelioration of their country: but those of the third class, whatever importance they may assume in the estimation of men of letters, and however such persons may be attached to them from the feelings of national partiality, are of too little moment in this place to be regarded; unless they are introduced merely as the source of philological amusement to the Society. We might have supposed this to have been the case, had the object been only to inquire into *the state of the language*, &c. and it might have passed without comment: but, when the Members of the Highland Society are enjoined 'a proper attention to the *preservation* of the language, &c.' we are induced to question the wisdom and true patriotism of such a measure. The different languages, dialects, and *patois*, which prevail in the British isles, must be considered as an evil, which all enlightened men would rather have remedied than perpetuated. It is easy to perceive that, if the language of the empire were one, not only intercourse would be facilitated, but prejudices would diminish, and a more complete homogeneity would be formed. The perpetuity of a partial language, therefore, cannot be a general benefit.

To give stability to this Society, a *Royal Charter* was obtained in 1787; and the sum of 3000l. was voted by Parliament, out of the money paid on the restitution of forfeited estates, to assist it to fulfil the purposes of its institution. This sum, added to the fund accumulated from the annual subscriptions of its members, empowered the Society to propose premiums for approved essays on given subjects, and to remunerate individuals for useful exertions and discoveries. The flourishing state of their finances enabled them also, in 1791, to purchase a house in a commodious situation in Edinburgh; and to fit it up for the meeting of its Members, and the accommodation of its subordinate officers.

The number of original Members was about 100; at the time of procuring the Charter they had increased to about 150; and in 1799 they amounted, according to the list given in the Appendix, to nearly 500; among which are to be found the names of the most respectable nobility and gentry of Scotland. To these are to be added, as in other societies of a similar nature, a number of corresponding Members, who are exonerated

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from subscriptions, and have not the privilege of voting.—Two general meetings are held in each year, when the President, Vice-Presidents, &c. are chosen, and premiums are distributed: but there is also a Committee, which meets once in a month, consisting of 30 Directors and 10 extraordinary Directors, for transacting the usual business.

In 1789, the Society offered premiums for approved essays on given subjects:—to proprietors, &c. for improvements on their estates;—to farmers and tenants, for certain articles relative to agriculture;—for specimens of weaving, netting, knitting, and spinning;—and for the best shew of black cattle. Mr. Mackenzie also speaks of inquiries which were instituted on particularly interesting subjects, and subjoins the declaration of loyalty and attachment to the Constitution, and the address to the King, &c. made by the Society in 1793 and 1795. An Appendix to the Introduction contains the warrant for and copy of the Royal Charter—a list of the Members in 1799—the premiums for 1799—extract from the proceedings of the Society relative to the Salt Duties—resolutions of the Society relative to the military roads and bridges—and queries circulated respecting Ossian's Poems.

Such is, in brief, the history of the rise and establishment of the Highland Society of Scotland.—Concerning the publication of the Essays to which it has adjudged premiums, a very plain and undisguised account is given: it is ingenuously confessed that many of these essays, in their original state, were not fit for the public eye; and that Mr. James Headrick has re-written several of them entirely: not, however, without being scrupulously attentive to the preservation of the ideas, and as far as possible the very words, of the original authors. When it was apprehended that the writers had committed mistakes, notes were subjoined to prevent the propagation of errors; though the Society does not hold itself responsible for the contents of any of these essays, conceiving that it has discharged its duty, 'if it gives to the world only such performances as are calculated to be useful on the whole; and if it endeavours to prevent bad effects from any parts of such performances, which it has reason to be assured, are ill-founded or erroneous.'

We applaud the Highland Society for including this business of revisal within the line of their public duty; and we recommend it to all Societies, who print their Transactions, to follow this example. Papers may in general merit publication: but, if particular parts are deemed defective, a superintending Committee should subjoin notes, for the sake both of preserving the credit of the Society, and of warning the incautious reader. Were all essays, which are presented for acceptance, criticised

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in the first instance, the Memoirs and Transactions of public societies would be more valuable than they are at present.

The first paper in this volume is intitled, *An Essay on Kelp:* containing the rise and progress of that manufacture in the North of Scotland; its present state, and the means of carrying it to a greater extent. By the Rev. Dr. Walker, Professor of Natural History, Edinburgh. Delivered to the Society in 1788.—Dr. Walker states that the manufacture of *kelp*, 'which is a lixivial salt, obtained by the burning of sea weeds, and consists chiefly of the fixed vegetable alkali, in a pretty caustic state,' did not commence in Scotland till about the year 1720; that its value was so little known in 1754, that Mr. Hector Maclean, the venerable minister of the island of Col, with whom Dr. Johnson was so long conversant, sold the liberty of the kelp on his farm to an Irish manufacturer for two guineas, who made from it during that season 25 tons; that now, however, as an article of commerce, its value is generally understood; and that in 1788 full 3000 tons had been made, which, at 6l. 10s. per ton, amounts to 19,500l. The expence of making is estimated at from 1l. to 3l. per ton.

The Doctor next mentions those plants from which kelp is manufactured, viz. 1. *Fucus vesiculosus*, Linn.; the most common sea wrack, called also the Sea oak, from the resemblance of its leaves to those of the oak tree: it is termed in the Orkneys the Black Tang. 2. *Fucus nodosus*, Linn.; the knotted sea Wrack, or bell Wrack, called in Orkney the Yellow Tang. 3. *Fucus serratus*, Linn.; the jagged or serrated sea wrack, called in some places, Ware. 4. *Fucus digitatus*, Linn.; the Tangle, termed in Gaelic Stamh, or Slat-mhara.—To improve the quality of kelp, it is recommended to dry and burn the weeds as soon as possible; to construct large kilns, and to keep them clean; to rake the kelp thoroughly while in a state of fusion; and to preserve it, when made, from all wetness and moist air.

On the shores of the sterile islands of Scotland, this manufacture must be deemed a matter of importance, since in many of them the value of the kelp exceeds that of the landed property; and in one instance, the annual produce of kelp is above thirty times the value of the rental of the island. Dr. W. concludes his Essay by pointing out the means of extending this trade; and he particularly recommends the cultivation of sea weeds, which the Society have encouraged by their premiums.

The 2d and 3d papers treat on the same subject; the former, by Mr. Angus Beaton, is on *the Art of making Kelp, and increasing the Growth of the Marine Plants from which it is made*; and the latter, by Mr. Robert Jameson, is intitled

Observations on Kelp, extracted from his "Outline of the Mineralogy of the Shetland isles and of the isle of Arran." *

On the Means of introducing the Linen Manufacture into the Highlands of Scotland. By Neil Macvicar, Esq.

The object proposed in this paper is very important, and the remarks suggested are judicious. 'Where labour is cheap,' the author says, 'it must infallibly succeed, if the people are industrious.'

The following paper may be said also to treat on the Linen Manufacture, as it gives an account of *the Spinning of Linen Yarn, in Ross, Caithness*, &c. By Mr. James Mill.—It instructs the Society in the mode to be pursued, in order to assist and encourage this branch of manufacture.

Inclosing is the subject of the next paper, by Mr. Wilson, and is recommended as changing the sterility of the soil, and moderating the rigour of the climate. Hints also are given relative to the different kinds of Fencing.

A long Essay follows on *Green Crops*, by Mr. Patrick Brodie. The green crops of which the author treats are *turnips, potatoes, beans, and clover*. He says that he writes from experience, and his observations may merit the attention of his countrymen: but his condemnation of the pea-crop will not be allowed in the southern part of the island.

On the peculiar Circumstances which tend to make the Use of Horses almost universal, in agricultural Operations, in the Highland Districts of Scotland; with an Inquiry how far, and with what effects, Oxen might be substituted in their room. By Mr. T. Jolly.—Some curious circumstances are here related, as well as some accurate observations respecting the difference between horses and oxen. In the Highlands, where the former animals are turned loose to get their own living when they are not wanted, it is common for a man to be possessed of twenty or thirty horses, though he does not *labour* (till) above six or eight acres of land; and they are able to perform this work, though they are often lean and out of condition; which would not be the case with oxen: for, as Mr. Jolly observes, 'between the horse and the ox there is this remarkable difference, that the former, if he get but a handful of corn before he is harnessed, will endure moderate labour; whereas the ox in that state is good for nothing. He has neither strength nor spirit, but will lie down the moment he feels the draught; nor is it possible to recruit him, but by the summer grass.' This fact sufficiently accounts for the use of horses in agricul-

* See Rev. vol. xxx. N. S. p. 11—18.

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tural operations in the Highlands; and till certain alterations take place, this practice seems likely to continue.

On the Advantages of watering Pasture and Meadow Grounds in the Highlands. By John Smith, D. D.—These advantages are represented as so great and obvious, so suited to the Highlands, and so easily obtained on account of the multiplicity and descent of the streams, that Dr. S. is confident that, if this mode of improvement were commonly known, it would be generally practised.

On the Advantages of Planting and raising Timber, in the Hebrides, and other Parts of the West and North-West Coasts of the Highlands. By the Same.—As it appears to be patriotic to encourage in this district the raising of timber, we trust that Dr. S.'s arguments and statements will produce a suitable effect.

On the Species of Crops best adapted to the Highlands. By the Same.—Dr. S. here observes that the Highlands possess abundance of grass in the summer, and that the great want is food for cattle in winter, both green and dry; he therefore recommends the cultivation of clover, rye-grass, turnips, and kail or cabbage, and points out how these crops should be raised and treated.

To this Essay is subjoined *a Letter on the same Subject, addressed to the Secretary of the Society.* By Mr. G. Robertson.—The Highland farmer is here advised to attempt the raising of red oats, of a species of spring wheat, which is supposed to be the German *spelter*, of red yams, of white yams, and of the ruta baga.

On the Propriety of burning Heath Grounds for the Improvement of Pasture. By Captain Donald Smith of the 84th regiment. The efficacy of this practice has been long known.

Four Essays on the Scottish Fisheries next occur. The first is intitled *Suggestions for promoting and improving the Fisheries, upon the Coasts of the Highlands and Isles*, by Mr. John Williams, and contains hints and directions relative to the herring and white fisheries.

2d, *On the State of the Fisheries in the Islands of Zetland*, 1786. By a Native of Zetland.—This paper relates the particulars of this dangerous occupation, and points out how it may be carried on to greater advantage.

3d, *On the Fisheries*, by Mr. William Ferguson, Shipmaster; who, from long experience, recommends fishing with busses at sea.

4th, *On Inland Fisheries*, by the Rev. Mr. Bradfute; who suggests the propriety of stocking the fresh water lakes.

Two Essays follow, on the subject of *Fuel*. The first contains *An improved Mode of preparing Peat-Fuel*, communicated by George Dempster, Esq. of Dunichen: to which are added

Means of supplying the Want of Coal, aud providing Fuel on a Highland Estate, with the smallest Loss of Time and Trouble to the Tenants; and Excerpts from an Essay, &c. By Mr. John Williams of Gilmerton.—To the inhabitants of the Highlands, the contents of these papers must be very interesting.

The Gaelic language is next made a subject of discussion; and we have *Remarks on some Corruptions which have been introduced into the Orthography and Pronunciation of the Gaelic; with Proposals for removing them and restoring the Purity of the Language.* By Capt. Donald Smith.—These observations will probably be amusing to the Scottish antiquary.

A Letter from a Freeholder of Inverness-shire to Lord Adam Gordon, *on Cutting a Canal between Inverness and Fort William;* and an Essay, by the Rev. James Headrick, on *the Practicability and Advantages of this proposed Cut;* conclude the volume: the contents of which evince laudable attention in the inhabitants of Scotland to the improvement of their country. As the soil and climate may certainly be meliorated by zealous exertion and perseverance, gentlemen and men of science are greatly to be commended for endeavouring to direct the people at large to the most profitable lines of industry, to open every source of gain, and to call forth every latent energy. Mo..y.

Art. X. *Flora Britannica, auctore Jacobo Edvardo Smith,* M. D. *Soc. Linn. Præs.*, &c. &c. 8vo. 2 Vols. 16s. Boards. White. 1800.

At length we have the great satisfaction of announcing the appearance of a work, which has been for some years ardently expected by Botanists, not only of our own but of every neighbouring country; and it cannot be said in the present case, as in most of a similar nature, that expectation has been kept so long alive only to experience the severer disappointment. The *Flora Britannica* (at least the first two volumes of it, extending to the end of the class *Syngenesia,*) is now published; and the preface informs us that, within the course of a year, we may look for the remaining part, which is to be comprized in a similar space. We could have wished, however, to have seen the whole appear at once; and the rather because the reason alleged for delay, viz. the present high price of paper, does not seem either to be sufficient in itself, or to be less likely to exist a year hence than at present. A more satisfactory cause might have been found in the difficulties which are universally allowed to surround the class *Cryptogamia,* and to remove which will require much time, unusual trouble, an examination of many *herbaria,* and perhaps an extensive correspondence.

Respecting

Respecting the necessity for a new *Flora* of our Island, or Dr. Smith's industry, learning, candor, and abilities for the task, there can scarcely be a diversity of sentiment: the literary world has, in various instances, been long acquainted with the latter; and the well-known insufficiency of every preceding Flora affords the most decisive proof of the former.—We should be sorry if, by this observation, we were considered as detracting from the merits of Mr. Hudson and Dr. Withering, two names which we highly esteem; or as in anywise contradicting our former opinion *. The *Flora Anglica* was in its time a truly surprizing performance: its author received the due tribute of applause from his own countrymen, and had the satisfaction of finding himself quoted with respect by the most celebrated writers on the Continent: but, as it was the first work of the kind which had appeared in England since the reformation effected in Botany by the great Linné, it necessarily contained many imperfections and mistakes; though they were in a great measure supplied and corrected in the Botanical Arrangements. Although this work, however, was so greatly superior to any of the kind that had preceded it, yet being principally a compilation, containing many striking errors, and having adopted Thunberg's alterations of the system, it did not prove so extensively useful as it was at first expected to be; and it left a wide chasm, which the Possessor of the Linnean Herbarium was eminently qualified to fill.

Dr. Smith begins his preface with a just compliment to Ray, whom he calls the Father of the *Flora Britannica;* and, after having slightly traced the progress of Botany in England, he proceeds to some remarks on the nature and design of his own work: one of which,—indeed in our opinion the most important, and of itself sufficient to stamp the highest value on the publication,—we shall take the liberty of extracting; at the same time expressing our conviction that, if every writer could say what Dr. S. here says, much of the present confusion of science would never have existed.

'*Nihil pro comperto habuit* (auctor) *quod non ipse scrutatus est. Omnem specificum, omnem genericum characterem ad incudem cautus retulit, et quàcunque res postularet, reformavit. Synonyma auctorum perpensè exquisivit: si denique animus alicubi in dubio hæreret, ad herbaria originalia sese contulit. Descriptiones suas ex sylvestribus plantis, quàcunque liceret, fidus desumpsit: brevi omnia tam laboriosè investigavit quam si nemo hactenus aut tractavisset rem, aut etiam in animo habuisset. Non vero audet sperare quod ipse solus omninò errorum fuerit immunis, atque opus immaculatum oculis lectorum subjecerit. Hoc autem liceat profiteri, quod nullibi arte affectatâ, aut ambagibus verborum, quæ ignoraret studuit celare. Hæc solummodo, si ullam forsan sibi fas sit vindicare, laus detur, quòd*

* See M. Rev. N. S. vol. xxii. p. 75.

summoperè conatus est errores vitare, et quæ non potuit accuratè determinare, palam sapientioribus preponere, eorundemque opem poscere.[1]

The only alterations which Dr. Smith has made in the Linnean classification consist in removing, from the class *Polygamia*, those plants of which the flowers, though differing in their sexual organs, agree in structure; and in the total abolition of the order *Syngenesia Monogamia*. On both these points we feel inclined to coincide with him, though we must confess that we have some hesitation respecting the full propriety of the latter; or rather we think that, if in England there may be few or no plants which deserve to be referred to this order, yet it ought not on that account to be entirely abolished: because, in many cases, and remarkably in the genus *Lobelia*, the antheræ are not only connected, but so completely fastened together as to form one body, and not to allow of separation unless by violently rending them.—We shall say no more concerning the general plan of the work, but pass to a particular notice of its contents. In discharging this duty, it appears to us that we cannot perform a more acceptable service to our readers, than by remarking the instances in which the present *Flora* differs from its predecessors; among which we shall principally confine ourselves to that of Dr. Withering, as the most perfect, for the sake of comparison. We shall forbear to obtrude our own opinion, except where we have had peculiar opportunities of examining any plant; and, as far as possible, we shall endeavour to avoid copying those remarks which have already appeared in "English Botany," or any other publication.

Page 2. In the very first genus, that of *Salicornia*, we are struck with a seeming inconsistency; for we here find two species only enumerated (the *herbacea* and *fruticosa*,) whereas in Eng. Bot. tab. 415, the var. α of the former was figured as a distinct plant, under the name of *S. annua*, and we were given to understand that the other varieties were also to appear as so many species. We rejoice that Dr. S. has seen reason for changing his opinion on this head; and we confess that our only fear is lest the two now described should not bear the test of examination by the sea shore, since the plant varies considerably from soil and situation.

6. *Chara tomentosa*, Huds. and With. (not Linn.) is made the var. β of *C. hispida*. Under *C. flexilis*, a reference is given to the plate of *Conferva nidifica*, *Flor. Dan.* tab. 761, which dissipates much doubt that had been attached to that figure.

7. Dr. Smith, according to his observations in E. B., brings the genus *Zostera*, under the class *Monandria*, and denies the existence of *Z. oceanica*, *Linn.* as a native of the British shores. This last he calls '*sui generis planta*;' and, if the figure and

description of it in Usteri's Annalen, fasciculus 9, tab. 4. be accurate, it can have no connection with our species, but belongs to *Hexandria Monogynia.*

18. *Veronica fruticulosa* is first introduced as a British plant found on Cruachan, Argyleshire, and on Ben Lawers.

19. *Veronica humifusa*, Dicks. (*alpina*, *Flor. Scot.*) is made var. β of *V. serpyllifolia.*

43. *Schœnus nigricans*, made a *Cyperus* by Withering, is brought back to its original genus.

46. *Schœnus fuscus*, *Linn.* is reduced to a variety of *S. albus*, as had been long since suspected.

48. A new species of *Scirpus*, under the name of *multicaulis*, is introduced from the Isle of Skye.

53. *Scirpus australis*, Syst. Veg. and *S. Romanus*, Sp. Pl. are made the varieties β and γ of *S. holoschœnus;* with a remark that the species are joined on a collation of the original specimens of Linné, Jacquin, and Seguier; and an observation of the former in his more recent manuscripts.

68. *Phleum nodosum*, Sp. Pl. is the var. γ of *P. pratense;* and page 71, *Alopecurus paniceus*, Sp. Pl. is the var. β of *Phleum crinitum*, which is the *Alopecurus monspeliensis* of Sp. Pl. and Withering.—This species was first referred to this genus by Dr. Schreber.

In the genus *Agrostis*, there seems to have existed little more than a tissue of mistakes; and indeed not only here, but throughout all the genera of gramina, our task is far from pleasant: since every step obliges us to point out some new error, which, till the appearance of the present work, had escaped detection.

78. *Agrostis vinealis*, With. is made once more *A. canina.*

79. *Agrostis alpina*, With. —— —— —— *A. setacea.*

80. *Agrostis canina*, With. — — the β var. of *A. vulgaris.* Under this species, it had been already remarked in the Botanical Arrangements that it was not the plant so called by Linné.

83. *Poa cristata*, With. is from its habit brought back to the genus *Aira*, with which it has more affinity.

85. *Aira montana*, Huds. and With. (not Linn.) is made var. β. of *A. flexuosa.*

96. Dr. Smith has followed Mr. Salisbury in making *Festuca fluitans* a *Poa*, retaining the trivial name.

101. *Poa flexuosa*, *nov. spec.* is introduced, gathered by Mr. Mackay on Ben Nevis.

113. *Festuca rubra et tenuifolia*, With. are the varieties β and γ of *F. ovina;* and page 114 *F. vivipara* (*F. ovina*, β Linn.) is at length considered as a distinct species.

116. *Festuca cambrica et glabra*, Huds. and With. are the varieties β and γ of *F. rubra*.

119. *Lolium homoides*, Huds. and With. is, from its affinity to the *Festuca*, placed in that genus, and named *F. uniglumis*.

120. *Bromus giganteus* is made *Festuca gigantea*, after the opinion of Villars.

On the subject of the *Bromi*, after the able and comprehensive paper published in the fourth volume of the Transactions of the Linnean Society *, it is needless to make any remark.

145. Dr. Smith takes the opportunity of observing that the figure of *Arundo epigejos*, E. B. tab. 402, is by mistake drawn destitute of the down at the base of the floweret, as well as of the *arista* at the back; and he adds that the *Arundines*, an extremely natural genus, ought on no account to be divided because of the number of flowerets, a circumstance which varies in different species.

174. *Galium montanum*, With. (not Linn.) is described under the name of *G. Witheringii*.

175. *Galium procumbens*, With. is ascertained to be *G. saxatile*, Linn.

176. *Galium spurium*, Huds. and With. is called *G. tricorne*; and Dr. Smith gives his opinion that it is specifically distinct from *G. spurium*, Linn.

Under the following genus, that of *Rubia*, we must observe that we have strong reasons for belief that, if *R. tinctorum*, Linn., be not really a native of England, there are nevertheless two species indigenous to this country.

195. *Potamogeton serratum*, Huds., is made the var. β of *P. crispum*, of which the leaves are generally (we believe not always) serrated towards the tips.—We would however take the liberty of observing that there is a specimen in the old herbaria at Oxford, which seems to differ from any that we ever observed; and Professor Willdenow, in his new edition of the Spec. Plant. vol. I. page 715, expressly says that these two plants are distinct.

197. *Potamogeton marinum* is considered as a var. of *P. pectinatum*.

201. Dr. Smith has removed *Linum radiola* from the situation in which it was placed by Linné, and continued by all subsequent writers to the time of Gmelin and Roth, who restored the genus originally made by Dillenius, and called this little plant *Radiola linoides*. In the work before us it is termed

* See M. Rev. vol. xxxi. N. S. p. 369.

Radiola

Radiola millegrana, a name *perhaps* more apposite: but surely the nomenclature of Botany is already darkened by a sufficient cloud of synonyms; and arbitrary alterations can only increase confusion.

237. *Campanula rapunculoides* is introduced as a new British species found by Dr. Skrimshire, at Blair in Scotland; and, on the authority of the Buddleian collection, in some woods in Oxfordshire.

260. *Lonicera caprifolium* appears for the first time in an English *Flora*, as gathered in Oxfordshire and Cambridgeshire.

276. *Chenopodium viride*, Curtis, *serotinum*, Huds. (not Linn.) is called *C. ficifolium*.

290. *Sison inundatum* is removed to the genus *Hydrocotyle*, retaining the specific name.

307. *Heracleum angustifolium*, Linn. Mant., found by Mr. Teesdale in Yorkshire, appears as a distinct species; while the plant which had been so named by English writers is now justly made *H. sphondylium*, var. β.

308. Dr. S. adopts Tournefort's genus *Meum*; which, as he observes, approaches very near to *Ligusticum*; and he calls the *Athamanta meum* Sp. Pl., *Meum Athamanticum*.

325. *Caucalis scandicina*, With., is most justly restored to its proper place, and to the name of *Scandix anthriscus* originally given to it by Linné.

375. Dr. Smith separates the variety β of *Juncus acutus*, and makes it a distinct species under the name of *J. maritimus*; as had been previously done by the Chev. de Lamarck in the Botanical part of the French Encyclopedia: from which we shall extract the characters of the two species, because they appear to us more immediately decisive than those of the *Flora Brit.*

"*J. acutus L. culmo nudo, apice bivalvi, paniculâ terminali subumbellata, capsulâ calyce duplo longiore. J. maritimus—culmo nudo mucronato pungente, paniculâ involucratâ laterali, capsulâ longitudine calycis.*"

383. *Juncus castaneus*, a species nearly approaching to *J. Jacquini*, for which Dr. Hull and Mr. Symmons had mistaken it, is introduced as a British plant gathered on Ben Lawers by Mr. Dickson and Mr. Mackay.

393. Much confusion is removed respecting the *Rumex maritimus*, under which it appears that two distinct species had been united. *R. maritimus* of Curtis, different from what had been so called by Linné, and also by the other English authors, is here named *R. palustris*; and its specific character is made to depend chiefly on the whorles being more distant, and the teeth of the valves shorter.

395. It is suspected that *Rumex paludosus*, Huds., which had always been a source of doubt, may be a var. of *R. aquaticus* (the *R. hydrolapathum*, Huds. and With.).

401. *Alisma lanceolata*, With. is made the var. β of *A. plantago*.

411. We find *Epilobium roseum*, a new species nearly allied to *E. montanum*. It has since been figured in E. B. tab. 693.

425. *Polygonum pensylvanicum*, Flor. Lond., is ascertained to be the *P. lapathifolium*, Linn.

455. *Saxifraga rivularis*, Linn., first appears as an English plant gathered by Dr. Townson on Ben Nevis.

467. *Silene paradoxa*, (*Cucubalus viscosus*, Huds.) which had not been noticed in Withering, is given on the authority of Mr. Newton, in Ray, as an inhabitant of Dover Cliffs. At the end of the description, is the following very pertinent remark:

'*Quanta apud auctores de hâc planta confusio.*'

468. *Cucubalus Behen* is made a *Silene*, and called *S. inflata*: a most appropriate term, *but the whole Botanical world has long known it under the name of Behen!*

469. *Cucubalus Otites* is also removed to the genus *Silene*.

496. A curious discovery is here made, that all British authors (except Lightfoot) had reversed the plants called by Linné *Cerastium vulgatum et viscosum*: but, as this has been since observed in E. B. tab. 789 and 790, we shall say no more on the subject.

498. Dr. Smith most liberally removes the *Sagina cerastoides* from the genus in which he had originally placed it, and follows Curtis in making it a *Cerastium*; adopting also the trivial name which he had given to it.

503. *Spergula pentandra* is admitted on the authority of Dillenius.

517. *Euphorbia stricta* (E. B. tab. 333) is made the var. β of *E. platyphylla*.

519. *Euphorbia esula*, Linn. new to England, is introduced on the authority of Mr. Mackay, who found it near Edinburgh.

527. *Prunus avium*, With. is the var. γ of *P. cerasus*.

529. Dr. Smith removes *Cratægus oxyacantha* to the genus *Mespilus*; and *Cratægus aria*, *Sorbus aucuparia*, and *Sorbus hybrida*, to the genus *Pyrus*.

543. We find a new species of *Rubus* called *corylifolius*, which had hitherto been confounded with the common *R. fruticosus*, but which seems distinct from it by many marks, and especially by the calyx of the fruit being inflected.

563. All the British species which Linné had arranged under the genus *Chelidonium*, with the exception of the common

common *Celandine* (*C. majus*) are separated from it, and named according to Tournefort, *Glaucia*. The specific names are also altered from *glaucium*, *corniculatum*, and *hybridum*, to *luteum*, *phœniceum*, and *violaceum*.

574. *Cistus salicifolius*, Huds. is referred to *C. ledifolius*, Linn.

587. *Ranunculus reptans* is made the var. δ of *R. flammula*. Its diminutive size may be fairly attributed to its places of growth; and we have frequently observed that the plant, even in its most common appearance, sends forth roots from the joints of the stem.

593. *Ranunculus parvulus*, L.— new to England, is admitted to a place in the British *Flora*, having been gathered by Mr. T. W. Dyer, near Bristol.

On the subject of the alterations made in the genus *Mentha* we shall say nothing, because the public are already in possession of a very able treatise on this head in the fifth volume of the Linnéan Transactions *.

642. The two British species of *Melissa* are carried to the genus *Thymus*, with the following note:

'*De harum genere ne minimus quidem mihi scrupulus restat; villi enim coarctati in calycis fauce, dentesque superiores haud fastigiati, Thymo proprii sunt, nec in Melissâ verâ (officinali) inveniuntur.*'

Concerning the new *Melittis grandiflora*, Dr. Smith will excuse our observing that the lobes of the calyx hardly afford a sufficiently durable character; since in gardens we have known them vary in a considerable and singular manner.—We do not mean to arraign the *goodness* of the species, but merely to throw out a hint which may be of service.

659. *Antirrhinum monspessulanum* is given as a synonym of *A. repens*; and Dr. Smith states it as his opinion that *A. arvense* was never found in England, but that its insertion in the *Flora Anglica* originated in a mistake made by Mr. Hudson.

679. *Myagrum sativum* is, from the inflated pod, referred to the genus *Alyssum*.

690. *Cochlearia coronopus* is called *Coronopus Ruellii*, according to Gærtner; and *Lepidium didymum* is also made a *Coronopus*, retaining the trivial name.

709. The specific appellation of the common wall-flower is changed to *fruticulosus*, under a suspicion that it is a different plant from the *C. cheiri* so frequently seen in gardens.

713. *Cardamine petræa* is called *Arabis hispida*, and *C. hastulata*, E. B. made the var. β.

* See M. Rev. vol. xxxii. N. S. p. 21.

748. *Fu-*

748. *Fumaria intermedia*, With. is ascertained to be the *F. solida*; and *F. capnoides* of the same author, the *F. lutea* of Linn.

792. *Trifolium agrarium*, Huds., appears as *T. procumbens*, Linn.: but we own ourselves surprized to find the plant, which all British authors had known by the latter name, considered as a var. of *T. filiforme*: surely it had not escaped the accurate author, that the flowers in one were pedunculate, in the other *sessile*.

794. *Lotus diffusus*, a species hitherto undescribed, is introduced on the authority of Mr. Dickson and Mr. Beeke.

815. *Sonchus canadensis*, Linn. changes its name to *S. cæruleus*.

825. *Hieracium taraxici*, and *Leontodon autumnale*, are removed to the genus *Hedypnois*.

850. Dr. Smith follows Mr. Curtis in making the *Serratula arvensis*, a *Carduus*.

873. *Gnaphalium montanum*, Huds. (different from *Filago montana* L.) resumes the specific name of *minimum*, originally given to it by the elder Botanists.

900. The genus *Matricaria* is stripped of all its British species, except *M. chamomilla*; the others being carried to the new genus, *Pyrethrum*, which also includes *Chrysanthemum inodorum*. See E. B. tab. 676.

912. The *Centaurea Isnardi* appears as a British plant, on the authority of Mr. Dickson's *Hortus siccus*.

We here for the present take our leave of this learned author, and his valuable work; of which we shall, in common with all other Botanists, impatiently expect the concluding volumes.—The length to which this critique has been necessarily extended allows us only to add that, if in the course of it we have ventured to express any doubts, or to differ in opinion from Dr. Smith, we trust that we have done it with that candor for which he is himself so conspicuous; and with that diffidence which cannot but be felt by all those who consider his ability, his indefatigable industry, and the peculiar advantages which he enjoys. The Botany of Great Britain, which has long been deeply indebted to him for many ornaments, and especially for the foundation of the Linnéan Society, has now received an additional proof of his zeal and attachment; relying on which, we have no hesitation in asserting that these islands are now in possession of the best *Flora* yet published.

Tur..r.

ART. XI. *Anecdotes of the Arts in England;* or comparative Remarks on Architecture, Sculpture, and Painting, chiefly illustrated by Specimens at Oxford. By the Rev. James Dallaway, M.B. F.S.A. Earl Marshal's Secretary. 8vo, pp. 526. 10s. 6d. Boards. Cadell and Davies. 1800.

WHILE on the continent the works of architects are wantonly mutilated or destroyed, and those of statuaries and painters are torn from the places to which they had been (as it were) consecrated, with as much indifference as Mummius saw the most celebrated productions of antient Grecian taste removed from Corinth; we can here collect the treasures of successive generations, undisturbed by lawless invaders; and though Great Britain has taken an active and very expensive part in the wars of Europe, it has yet been, and we hope ever will be, secured from their subversive and wide-wasting ravages. Our insular security, and *unnannoyableness*, if we may be allowed the word, have long enabled us to accumulate internal riches and comfort. In every direction, the country is covered with palaces, and decorated with scenery in which the hand of art has assisted nature; while the wealth of individuals has been employed in Greece, in Italy, and in other parts, to purchase and transport to their native country, a variety of the scattered and precious remains of antient art. Our buildings, their decorations, and their internal treasures, have considerable claims to the attention of genius; and, perhaps, from a want of national vanity in this respect, we have omitted to render common justice to ourselves. Though it is not to be disguised that we have not sufficient specimens to constitute a complete school of the arts; and that a student, who is anxious to attain excellence, will reasonably sigh to explore those regions which were once the favourite depositories of Genius: yet it must be observed, that our possessions of this kind are more important than they are usually supposed to be; and that, in the rage for foreign travel, we have been too much *Strangers at Home.* Such a book as that which is now before us, therefore, was very much wanted; and we congratulate the public that the execution of it has fallen into such able hands. By this expression, we mean not to pay Mr. Dallaway any immoderate compliment, nor to speak of his work as possessing supereminent merit. He is probably chargeable with various omissions and errors, because in the execution of such a survey they are almost unavoidable: but, whatever be the imperfections of this volume, it will be found to manifest knowlege and taste; and to be written in a manner which is calculated to inform, to amuse, and to excite a love of the arts. A deep scientific work it was not Mr. D.'s object to produce; and in one respect

he designs it to be little more than a descriptive catalogue, or what we call " a Companion in a Post-chaise,"

——————" *quem tollere rhedâ*
Possis" —————— Hor.

though it would be doing it injustice to say that it possesses no higher merit. To his anecdotes of the Arts in England, are added comparisons with the most celebrated specimens in Italy, which a tour to Rome and Florence enabled him to form; and he has endeavoured to bring into one concise view whatever was most essential to a general knowlege of the subject under discussion.

The nature of this undertaking did not admit of engravings: but Mr. Dallaway laments the omission of them as a deficiency, and refers to works in which perfect representations are to be seen. Lovers of architecture are, at the same time, particularly recommended not to satisfy themselves with the study of the plans and elevations of buildings, but actually to inspect those structures which are admired for their superior beauty. Of that species which is commonly termed *Gothic*, this island boasts of many extremely beautiful as well as magnificent specimens; and justice to the taste and genius of our ancestors demands that they should be specified, and made more generally known. An able history and detail of the Gothic style would be a very acceptable work; and, since the attention of the curious has lately been directed towards this object, we are rather surprized that a Gothic Tour, or a Visit to our Sacred Gothic Edifices, has not been published. If a similar design were judiciously executed, we have no doubt that it would find ample patronage. Mr. Dallaway has furnished abundant materials for such a work; and in the interim his present publication forms a very desirable substitute.

A description of the magnificent repository of the Arts at Oxford is a principal object with the author; and a residence there for nine years gave him sufficient opportunities for examination: yet we are not sure that his statements and judgments will afford universal satisfaction; because in matters of taste, as well as of faith, discordant opinions will ever subsist. If this should be the case, we leave the controversy to mere artists and antiquaries: our engagements are too multifarious to allow us to engage in debates respecting an altar-piece, a statue, or a picture; and perhaps Mr. D. himself would not be very desirous of such an employment for his pen. He modestly says of himself, that ' every expectation he has formed of the public acceptance of these pages would be completely gratified, could they recommend to the younger students

of

of the university the love and pursuit of the arts, by pointing out the opportunities which they enjoy.'

To exempt the study of the arts from the imputation of being a light and frivolous pursuit, Mr. D. observes in general, that,

'When applied to objects of their proper destination, the arts are capable of extending the sphere of our intellect, of supplying new ideas, and of presenting to us a view of times and places, whatever be their interval or distance. They are a source of agreeable sensations, which dispense as much utility as pleasure through the intercourses of life; which add a grace to society, and lend their charms even to profound solitude.'

There is much justice in this remark; and we have frequently wished that the attention of our clergy, who are often placed in retired situations, was more directed to the study of the arts: which would furnish an inexhaustible fund of amusement, without degrading their character, or in any degree unfitting them for the serious duties of their profession.

The work before us is divided into three parts: the first treating of *Architecture*,—the second, of *Sculpture*,—and the third, of *Painting*; and each part is subdivided into sections.

The first section of Part I. treats of the introduction of what is generally, though improperly, termed the *Gothic* style. Mr. Dallaway conjectures, but without advancing any satisfactory arguments in support of his opinion, that it arose from the mere love of novelty, or from the caprice of the Italians. The origin of this style it is perhaps difficult to discover: but its variations, improvements, and the distinguishing features of the various kinds which were produced at different periods, it may not be difficult to enumerate and describe. Between the Gothic and the Grecian architecture, there is a most striking dissonance. The Grecian temples were decorated by external columns or porticoes; the Gothic have their columns within, displaying only external arcades. —The Grecian temples were not lofty, but the Gothic are raised to a great height, and are distinguished by towers; particularly by spires, to which there is nothing in any degree analogous in the sacred structures of the Greeks and Romans. The most beautiful Gothic buildings are also distinguished by the long aile, the clustered column, the expanded and enriched window, the pointed arch, the vaulted roof, and by a variety of ornaments and decorations which are peculiar to that style. We may not be perfectly acquainted with its principles, because none of the Gothic architects have transmitted treatises of their art; and were some of their works to be destroyed, the most ingenious architects of the present day would be unable, perhaps,

haps, completely to reconstruct them. Their buildings are the effect of very great contrivance, evince wonderful skill in the execution, and are singularly adapted to give effect to the processions and ceremonies of that religion which prevailed at the time of their erection.

Mr. Dallaway regards the first Christian churches in Rome as being the archetype of Saxon architecture;—he marks the difference subsisting between the Gothic prevalent in Italy, Germany, and France;—he observes on the gigantic air of extent and massiveness which it wore in Spain, and which, from the minute decoration of parts borrowed from the Moors, obtained for it the term "Arabesque," or "Saraçenic;"—and he states that the English Gothic first established in England was in the reign of Henry III. Under the three Edwards, a perfect manner obtained; of which the peculiarities are thus enumerated:

'With incredible lightness, it exhibited elegance of decoration and beauty of proportions in the multiplicity of the arcades and pillars, the latter being usually of Purbec marble, each a distinct shaft; but the whole collected under one capital, composed of the luxuriant leaves of the palm-tree, indigenous in Palestine and Arabia. A very favourable specimen of the manner which distinguishes the early part of the fourteenth century, both as applied to roofs and arcades, is seen at Bristol, in the conventual church of St. Augustine, now the cathedral. But previously to another style of known peculiarities, the capitals became more complicated, the vaults were studded with knots of foliage at the interlacing of the ribs, the western front was enriched with numerous statues, and the flying buttresses, formed of segments of circles in order to give them lightness, were rendered ornamental by elaborate finials. This exuberance tended to the abolition of the first manner; and about the middle of the long reign of Edward III. under the auspices of W. of Wykeham, we have the earliest instances of that second manner, which in its eventual perfection attained to what is now distinguished, as the pure Gothick.

'The equally clustered pillar with a low sharp arch prevailed in the first year of Edward III. over which was usually placed a row of open galleries, originally introduced in the Saxon churches, and adopted, as far as the idea only, from them.

'To form some criterion of this pure Gothick; let me observe, that the pillars became more tall and slender, forming a very lofty arch, and that the columns which composed the cluster, were of unequal circumference. A more beautiful instance than the nave of the cathedral of Canterbury cannot be adduced. The windows, especially those at the east and west, were widely expanded, and their heads ramified into infinite intersections with quater-foils or rosettes, which bear on the points of the arching mullions. The roof hitherto had not exceeded a certain simplicity of ornament, and no tracery

was

was spred over the groins of the vault, which rested on brackets carved into grotesque heads *.

'In this and the immediately subsequent reigns, the large and lofty central tower (for the more ancient belfries were usually detached) and the cloisters richly pannelled, and having a most delicately fretted roof, were added to many of the cathedrals, and conventual churches then existing. Withinside, the canopies of tabernacle work over saints or sepulchral effigies, the shrines of exquisite finishing, repeating in miniature the bolder ornaments by which the building was decorated on a large scale, in the high altars and skreens of indescribable richness, continue to fascinate every eye by their beauty and sublimity.'

In the 2d and 3d sections, Mr. D. pursues the same subject; describing the florid Gothic of the 15th and 16th centuries, and marking its several varieties, till its final æra, and the introduction of the mixed style. Particular attention is paid to the cathedral of Gloucester †; the author observing that 'few other churches in England exhibit so complete a school of Gothic, in all its gradations from the time of the conquest.' After this remark, our readers would be disappointed if we omitted his description of the edifice itself; a description which is executed *con amore*, Mr. D. professing his extreme partiality to the city of Gloucester, in which he once resided; and which, he says, is endeared to him by attachments that will cease only with his life.

'Its peculiar perfection, which immediately strikes the eye, is an exact symmetry of component parts, and the judicious distribution of ornaments. The shaft of the tower is equally divided into two stories, correctly repeated in every particle, and the open parapet and pinnacles so richly clustered, are an example of Gothic, in its most improved state.

'The extremely beautiful effect of large masses of architecture, by moonlight, may be considered as a kind of optical deception, and nearly the same as that produced by statuary when strongly illuminated. Thus seen, the tower of this cathedral acquires a degree of lightness, so superior to that which it shows under the meridian sun, that it no longer appears to be of human construction.

'As to the parts nearer the ground under the same circumstance, I avow my preference of the Grecian style, for a portico and colonnade

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'* The foliage imitated on the finials and capitals is that of plants which are indigenous in Palestine; and not of the oak or vine as it is usually called. When compared with the euphorbium, the resemblance will be found exact.'—This seems to indicate that we are to look to Palestine for the origin of the Gothic style, or that it is, as Sir Christopher Wren terms it, *Saracenic*.

† In page 58 he says: 'Taken altogether, the lover of ecclesiastical Gothic will consider Windsor as "the beauty of holiness;" and of sublimity, will seek no more admirable specimen, than the choir at Gloucester.'

casting a broad shade from multiplied columns, and catching alternately a striking light from their circular form, become distinct; and a grand whole results from parts so discriminated. The Gothic, on the contrary, is merely solid and impervious, and owes all its effect to its mass and height.'—

'The heavy Saxon style, with enormous circular pillars bearing round arches with indented mouldings, distinguishes the nave, which is the chief part of the original structure erected by Aldred bishop of Worcester, in 1089. The south aisle is Norman, with windows of the obtuse lancet form, and finished with the nail head moulding, which is always the same on both sides. In the western front, and the additional arcade, we must observe a much later style, as the nave was considerably lengthened by Abbot Horton, in the fourteenth century.

'It is hardly possible to enter the choir, which includes every perfection to which the Gothic had attained during the fifteenth century, without feeling the influence of veneration. In the nave,

"The arched and ponderous roof
By its own weight made stedfast and immovable,
Looking tranquillity," CONGREVE.

immediately engages the attention, and by its heavy simplicity renders the highly wrought ornaments of the choir, more conspicuous and admirable.

'At the termination of the nave, under the tower, is the approach to the choir; and above the great arch is a window between two vacant arches, richly sculptured.

'On the north and south sides, are the arches which support the vaulting of the transepts. Both of these are intersected at the springing by a flying arch with open spandrils, each spanning the space of the tower. The brackets are figures of angels with escocheons of the abbey, Edward II. and the munificent Abbot Sebroke, the founder.

'Upon the exact point of these intersecting arches, is a pillar forming an impost of the great vaulted roof, which is then divided into sharp lancet arcades, and has an air of incredible lightness. From this part, there are five more arcades divided by clusters of semi-columns, which reach from the base to the roof; and the ribs are infinitely intersected and variegated with the most elaborate trellis work, composed of rosettes, which, although they are so thickly studded, are not repeated in a single instance.

'Over the high altar, are angels in full choir, with every instrument of music practised in the fifteenth century. This is an extremely interesting specimen, if it be remembered, that we have no accurate knowledge of the musical instruments of the Greeks and Romans, but that which may be collected from their bas-reliefs and statues. Of the same æra are figures of minstrels with their different instruments placed over the pillars, on either side of the nave of York cathedral, and others of ruder workmanship on the outside of the church of Cirencester, Gloucestershire.'

Observations on military and domestic architecture introduce section 4.; which, and the two following sections, the author

author devotes to a discussion of the architectural beauties of Oxford. Indeed, no city of the British empire exhibits so rich and varied a groupe of public edifices; striking the traveller, on his approach to it, with mingled sensations of reverence and admiration for a spot on which learning proudly raises her numerous spires, domes, turrets, and towers, with classical taste and magnificence. In architectural grandeur, Oxford certainly surpasses its sister university; for, though there be no individual building in the former equal in beauty to Kings' Chapel in Cambridge, yet, as a whole, or as a collection of public edifices, Oxford stands unrivalled; and there are points of view in which it presents a most captivating and splendid prospect. In detail, also, it has much to invite the study of the antiquary and the artist; it possesses buildings of several æras, examples of various fashions in architecture, and monuments of the abilities and taste of different architects. It affords two specimens of the earliest æra of architecture in this country, as well Saxon as Norman, ecclesiastical and military;—the choir part of the church of St. Peter's in the East;—and the Castle built by the great Norman baron Robert D'Oiley, of which one solitary tower has survived the ravages of war and time, and which its antiquity and construction render extremely curious. Mr. D. also notices the Cathedral,—the style of the antient buildings of the University,—the original architect of New College, and its modern alterations,—Public Library and Divinity School,—University Church,—Magdalene Tower,—Christ Church,—Public Schools,—Bodleian Library,—Picture Gallery,—Quadrangle at Merton,—Wadham College,—Sheldonian Theatre,—Library at Queen's,—Front to the High-street,—Clarendon Printing-house,—Peckwater Quadrangle,—All Saints Church,—Radcliffe Library,—New Buildings at Corpus College, at Magdalene, and at Baliol,—the Observatory, &c. &c. In describing these several objects, he compares them with others of a similar kind, discusses the merit of their several architects, and makes such observations as he apprehends to be necessary towards correcting and improving the public taste. Mr. James Wyatt's alterations at New College are generally considered as proofs of the felicity of his genius: but to this opinion Mr. D. cannot entirely subscribe. As his criticism is made in a gentlemanly manner, we should have inserted it here, without pledging ourselves for its correctness: but we cannot afford the requisite space.

Respecting spires or steeples, we find the following judicious remarks:

'Upon the continent, the spire is rarely seen; in no instance indeed in Italy; and those of France and Germany have only a

a general analogy to ours. Those of St. Stephen at Vienna and Strasburgh are, in fact, a continuation of the tower gradually diminishing from its base, with attached buttresses, sloping from their foundation. Such are likewise at Rouen, Coutances, and Bayeux in France. On the contrary, most spires in England, like that of Salisbury, their great archetype, which has never been equalled, are an addition to the tower, and commence distinctly from the parapet. It may be remarked, that the more beautiful specimens of a species of architecture exclusively our own, are extremely simple, and owe their effect to their fine proportions unbroken by ornamental particles. Even that of Salisbury gains nothing by the sculptured fillets which surround it, and those of the façade at Litchfield are frosted over with petty decorations. At Inspruck and in the Tyrol, I observed a large globe bulging out in the middle of the spires, which is covered with lead, a deformity not to be described.'

It is impossible, without extending this article to an immoderate length, to notice all Mr. D.'s observations on the public edifices of Oxford; or the information on relative points with which he enriches his pages. We must, indeed, pass over many passages which we had marked either for comment or insertion, and can only here admit the paragraph concerning Magdalene Bridge; by which the reader will perceive that, in this work, an inquiry into the merits of the subjects immediately in question is combined with a rich and comprehensive survey of whatever bears relation to the objects described. Hence this book corresponds to its title, and abounds with *Anecdotes* or *memoranda of the Arts.*

'The approach to the city of Oxford over Magdalene bridge, built by Gwynne, is unique in point of effect, and the first impression it communicates of the grandeur of the seat of the Muses. Whether it be a bridge or a causeway, the double columns are, at least, useless, for they add nothing to its support. I am aware of Milne's having adopted them at Blackfriars; and I think not happily, for the original purpose of the pillars is not ornament, but support. The architect of Magdalene bridge, it will be allowed, had a most impracticable ground to work upon, and his bridge at Worcester is a proof of his skill, where he had a single river only to cross. England is famous for that species of architecture. The bridges over the Thames exceed in extent and magnificence, not only those over the Seine, but in any part of Europe. The modern bridges at Rome are not beautiful; and the boasted Rialto at Venice has no merit but the single arch. We have many provincial bridges of superior lightness and construction; I will instance those only of Henly, Maidenhead, and Richmond, over the Thames *. But the most perfect, I have ever seen, is the Ponte Trinità, over the Arno at Florence, of three arches only, each spanning one hundred

'* The finest Gothic bridge is that of one arch over the Adige at Verona, which spans 213 Roman palms, about 140 English feet. It was built by Fra. Giocondo, in 1468.'

feet.

feet. Such exquisite proportion and simplicity are the summit of the art.'

Mr. Dallaway closes his observations on the architecture of the University of Oxford, with declaring that they are free and unprejudiced; and with hoping that, while they are offered with diffidence, they will not be found either superficial or unjust.

The 7th and last section of Part I. traces the origin of architecture among the Greeks and Romans, and notices the age of Leo X., the building of St. Peter's church at Rome, the imitation of the Italian manner by the French and Germans, and its introduction into our island by Inigo Jones. Hence the author passes to the modern style of architecture, revived from the Greeks and Romans; and to our modern edifices, describing St. Paul's Cathedral in the first place, and then passing to others of inferior rank. This is a fertile and amusing section: but, rich as it is, England offered to Mr. D. many opportunities for greatly enlarging it, which we conclude will not be neglected in a subsequent edition.

To the architecture of the city of Bath, a compliment is paid as being singularly beautiful: but its beauties are not described, nor is one epithet of commendation bestowed on the Crescent; which, as a mass of private commodious edifices united in one Palladian whole, and forming a chaste Ionic skreen, perhaps stands unrivalled in Europe.

Country houses, or the elegant seats of our nobility and gentry, would furnish Mr. D. with ample matter for a distinct and extended section; an addendum which the tourist would deem very acceptable; and which, interspersed with judicious remarks, might be useful in restraining the excentricities of those modern architects who are more ambitious of attracting notice by producing novelty, than of following the principles of correct taste.

Though Part II. of this volume, which treats on Sculpture, occupies a very considerable portion of it, and though it contains a variety of information, we must pass it with a rather cursory notice. Professing his obligations to the criticisms of the Abbàte Winckelmann, the author exhibits a very amusing abridgment of the history of the origin and progress of Sculpture among the antients; points out to the young student those antient statues which are most celebrated, adding a short account of their discovery; and gives distinct catalogues, interspersed with remarks, of the several collections in England. The catalogue of the most admired antient statues being short, we shall give it place:

'I. The equestrian statue of M. Aurelius was found in the Pontificate of Sixtus IV. (1471 to 1484) on the Cœlian hill, near the present church of St. John Lateran, who placed it in that area. About the year 1540, it was removed to the Capitol, under the direction of Michelagnola.

'II. The Torso of Hercules in the Vatican, was found in the Campo de Fiori, in the time of Julius II.

'III. The groupe of the Laocoon was discovered in the vineyard of Gualtieri, near the baths of Titus, by Felix de Fredis, in 1512, as recorded on his tomb in the church of Ara Cœli.

'IV. In the reign of Leo X. the Antinous, or Mercury according to Visconti, was found on the Esquiline hill, near the church of St. Martin.

'V. Leo was likewise successful in recovering from oblivion the Venus called de Medicis. It was found in the portico of Octavia, built by Augustus near the theatre of Marcellus, in the modern "Pescheria." Removed to the gallery at Florence by Cosmo III. 1676.

'VI. The colossal Pompey of the Spada-palace, was found during the pontificate of Julius III. (1550 to 1555) near the church of St. Lorenzo in Damaso.

'VII. The Hercules and the groupe of Dirce Zethus and Amphion, called "Il toro," now at Naples, were dug up in the baths of Caracalla, and placed in the Farnese palace about the middle of the sixteenth century.

'VIII. The Apollo Belvidere and the Gladiator of the Villa Borghese, were taken from under the ruins of the palace and gardens of Nero at Antium, forty miles from Rome, when the Casino was made there by Cardinal Borghese, during the reign of Paul V. (1605 to 1621.)

'IX. Soon afterward, the sleeping Faun, now in the Barbarini palace, was found near the mausoleum of Hadrian.

'X. The Mirmillo Expirans, or Dying Gladiator of the Capitol, was dug up in the gardens of Salust, on the Pincian-hill, now the Villa Borghese. It was purchased by Benedict the fourteenth of Cardinal Lodovisi.

'XI. The small Harpocrates and the Venus of the Capitol were found at Tivoli in the same reign.

'XII. The Meleager, once in the Picchini collection, now in the Vatican, was found near the church of St. Bibiena.'

We cannot peruse this catalogue without lamenting that the Gallic spoilers have removed from Italy so many of these invaluable relics of antient art; especially if it be true, as Mr. D. surmises, that the 'fopperies' of French taste will not allow them to improve by the correct models of which they have so unjustly obtained possession.

Among our modern sculptors, the late Mr. Bacon here meets with deserved commendation; and one of his last works, the monument of Mr. Whitbread, is noticed as 'a beautiful compo-

composition.' That singular female artist, the Hon. Mrs. Damer, unavoidably attracts Mr. Dallaway's commendation. The productions of her chissel, indeed, possess no common merit: but is there not some little affectation in inscribing her name on her works in Greek characters?—While noticing the productions of this very ingenious artist, the observation occurs that, 'among the antients, no female sculptor had attained to excellence sufficient to be recorded; but on the revival of the arts, we have one very extraordinary instance.' It is indeed an extraordinary one; and therefore we shall not withhold it from our readers:

'Propertia de' Rossi, born at Bologna, at the close of the fifteenth century, was not only versed in sculpture, but professed painting and music, in both of which she had reached no common excellence. Her first works were carvings in wood, and on peach-stones, eleven of which were in the museum of the Marquis Grassi at Bologna, each representing on one side one of the apostles, and on the other several saints. In these minute attempts having gained universal applause, she then gave a public proof of her genius in two angels, which she finished in marble, for the front of the cathedral of St. Petronius. A bust of Count Guido Pepoli was equally admired. The rules of perspective and architecture were not only familiar to her, but she is known to have sketched many designs in those arts; yet with all these talents, and a fame unrivalled by her sex, Propertia was most unfortunate. In early life she had been married without sympathy, and had fixed her affections on one whose heart was totally insensible As her health was daily yielding to despair, she undertook a bas-relief of the story of Joseph and Potiphar's wife, which she lived just long enough to finish, and died young in 1530. It was at once a monument of her hopeless passion, and of her admirable skill. Who does not envy the possessor of such a relique, if it still exists, with such a tale belonging to it?'

Mr. D. has not overlooked the rising merit of one of our young artists, Mr. Flaxman.

In enumerating the several urns, sarcophagi, cippi, &c. in our collections of marbles, the author offers some observations on their sculpture:

'The Romans, (he says,) were magnificent in their sepulchres, and their sarcophagi were frequently composed of the most valuable marbles, and enriched with the most elaborate sculpture. The finest bas relief known is that of Bacchus and Ariadne, nearly seven feet long, which was found perfect in the Appian way; which is almost rivalled by the Sarcophagus, with the story of Meleager at Pisa.

'There are various symbols of dissolution which are common on Sarcophagi; such as a lion destroying a horse, Cupid burning a butterfly, and several others.

'A frequent subject was Apollo and the nine Muses. He was only blocked out roughly, but the other figures completed; and the Sarcophagus was kept by the sculptor to be adapted to any purchaser.

When it was bought, the head which remained to be finished was made to resemble the deceased.

'But Sarcophagi were frequently embellished with heterogeneous ornaments, such as Bacchanalian feasts, and sacrifices to the Bona Dea.'

It has been repeatedly remarked that, while our monuments of the dead are covered with the most horrid and doleful sculpture, those of the antients display universally pleasing subjects; or, if an allusion be made to death and the future life, as is supposed to be the case in the figures on the Portland or Barbarini vase, instruction is conveyed through the eye to the heart without shocking our feelings. We had thought that it had been universally the practice of the antients to exclude the image of Death from their monuments: but we are told that the collection of Mr. Townley contains the front of a sepulchral cippus, with a Greek inscription, and *the figure of a skeleton* (p. 330). Is this cippus a genuine vestige of antiquity?

As a critic on *Painting*, which is the subject of Part III., we less admire Mr. Dallaway than when he treats on architecture and sculpture. Though here, as in the former parts, there is much instruction for the young artist, (and which is properly inserted in an introductory or initiatory treatise,) yet his notices of our collections are cursory, and his enumeration of our living artists of eminence is very incomplete. Whence this circumstance arises, we venture not to pronounce.—Mr. D. thus describes the English school:

'To speak generally of the English school, their colouring is less glaring than that of the Flemish and Venetian masters. Their talents are more admirable in portrait than history, particularly in those of females. In the pictures of French women painted by French men, there is usually a forced smile, in which the eyes and forehead do not participate. In those by English artists, there is a natural expression of grace and beauty, which indicates the character of the individual.'

On the whole, this work must be considered as a very amusing *Accidence* to the study of the arts; and without descending to minute criticism, we shall only express our hopes that Mr. D. will be encouraged to render it more perfect. Should he be induced to print a second edition, we recommend a most material addition, viz. *a complete Index:* which is extremely essential in a volume containing such a variety of matter.

An account of Mr. Dallaway's former publication, treating on *Constantinople Antient and Modern*, will be found in our xxvth vol. N. S. p. 121.

Mo..y.

ART.

ART. XII. *A Translation of the Table of Chemical Nomenclature*, proposed by De Guyton, (formerly de Morveau,) Lavoisier, Bertholet, and De Fourcroy. With Explanations, Additions, and Alterations: to which are subjoined, Tables of Single Elective Attraction, Tables of Chemical Symbols, Tables of the precise Forces of Chemical Attractions: and Schemes and Explanations of Cases of Single and Double Elective Attractions. Second Edition, enlarged and corrected. 4to. pp. 160; and 12 Sheets of Tables. 14s. Boards. Johnson. 1799.

WE observe, with great pleasure, that this useful elementary work has been so largely improved in the present edition, as to have become almost new; and for so much accurate information, condensed within a very moderate compass, chemical students will feel themselves under considerable obligations to Dr. Pearson. We are sorry that accident has prevented us from sooner announcing to them its appearance.

The table is divided into six columns, and forms four sheets, which are annexed to the book. The introductory part contains a defence of the new nomenclature, and some spirited remarks on the principal objections which have been urged against it. Respecting the first column of the table, which contains the simple or undecompounded substances, Dr. Pearson says that he has added to the fifty-five original articles, the nine following radicals; the *Laccic*, *Suberic*, *Zoonic*; *Uranite*, *Titanite*, *Tellurite*, *Chromite*; *Jargonia* and *Strontian*: but the *Lithic* is excluded. In explanation of some of these terms, we add the following notice, from a subsequent page:

'The ancient names of the species of metals are not changed; being single words, and having no known etymological import, they cannot mislead. Seven species of metals only were known to the ancients. One new metal, the *Uranium*, was discovered by Klaproth in 1790; that called *Titanium*, by the same chemist in 1796; the metal *Chromum*, by Vauquelin in 1797; and that called *Tellurium*, by Klaproth in 1798; and therefore were not in the original table.'

In the account of the IId column, Dr. Pearson has introduced the word *Calorifie*, instead of *Caloric*, the term invented by the French. This table contains the compounds produced by the union of *Calorific* with any of the simple substances of the first column.—Col. III. consists of the substances produced by the combination of *Oxygen* with any of the other undecompounded bodies.—The IVth column contains the Gases.—Column V. includes combinations of oxygenated substances, united with different bases; 'which compounds are acids united to metallic oxides, earths, and alkalies.'—As the great number of substances contained in this table rendered

some method of abbreviation necessary, we shall extract an explanation of the general principle on which Dr. Pearson has proceeded:

'The method of conferring the denominations of the particular compounds in this column is evidently this: a word is composed of an abbreviation of the name of the radical Acid and the terminating syllable *ate*, or *ite*, to denote the combination of an Acid with a metallic, earthy, or alkaline basis. When the name of the Acid in combination terminates in *ic*, it is named in the state of combination with a basis by the terminating syllable *ate*; and when the name of the Acid in combination terminates in *ous*, it is named in the state of combination with a basis by a word the last syllable of which is *ite*. For instance, *Acet*ATE, and the assumed Latin word *Acet*AS, denote a combination of the *acet*IC Acid and a basis of the kind just mentioned; and *Acet*ITE, and the assumed Latin word *Acet*IS, denote a combination of the *acet*OUS Acid and a basis. If the acetic Acid could combine with Oxygen to produce the oxygenated acetic Acid, its combinations would be named *oxygenated Acetates*. From this illustration it is hoped there will be experienced no difficulty to understand the *generic* terms *Muri*ATE, *Oxy-Muri*ATE, *Sulph*ITE, *Sulph*ATE, *Oxy-Sulph*ATE, *Pyro-muc*ITE, *Tartr*ITE, &c.; and it is presumed as little difficulty will be met with in forming the names of the species of these genera, which consists in subjoining the name of the basis given in the present Nomenclature. The meaning will be obvious of the terms Acet*ate* of Soda, Muri*ate* of Iron, *oxy-muriate* of Veg-alkali, Sulph*ite* of Vol-alkali, or vol-alkaline Sulphite, Sulph*ate* of Antimony, or antimonial Sulphate, oxygenated Sulphate of Veg-alkali, Pyro-muc*ite* of Zinc, Tartr*ite* of Cobalt, or cobaltic Tartrite, &c.'

The VIth column relates to Combinations; for the explanation of which, we shall borrow the author's own words:

'In the first of the five preceding columns are classed the undecompounded bodies. In the second are contained the combinations of Calorific or Gasogen, and any of the other undecompounded bodies, which are permanent Gases. And to the three other columns are assigned the combinations of Oxygen with one or more other undecompounded bodies, besides Calorific in one of these classes; but independently of Oxygen, and of the combination of Calorific with any *one* other undecompounded body, the substances belonging to the first column combine with one another, and these combinations are reserved for the sixth column. The meaning of the title of this column, namely, *combinations of acidifiable bases*, (but not acidified,) *and of substances not acidifiable*, will by this explanation be intelligible.

'The combinations of this head which are known are,

'I. Of the radicals of Acids, and of these with other substances.

'II. Of the metals with one another.

'We might add also, although less known, the combinations of *Earths with one another*; and of *Alkalies with Earths and Metallic Oxides*; even in the *humid way*.'

We

We give this slight sketch of Dr. P.'s general plan, merely to convey some idea of its extent and utility; and it is unnecessary to enter into farther particulars, because we conclude that every person, who is interested in chemical inquiries, will be solicitous to consult the work itself, which we can recommend as an excellent manual. Fer.

ART. XIII. *The Georgics of Virgil, translated.* By William Sotheby, Esq. F.R.S. & A.S.S. 8vo. pp. 229. 7s. Boards, Wright. 1800.

THE difficulty of conveying an adequate impression of Virgil's Poetry to mere English readers has always been acknowleged, both by translators and critics. Among his other perfections, the peculiar graces of his style have, in a great degree, eluded every attempt to exhibit them in modern language. Yet neither genius nor learning has been wanting in those who have preceded Mr. Sotheby in this arduous undertaking: Dryden, Addison*, Warton, and Pitt, were sufficient masters of the beauties of their original, and of the resources of English, to render him as much justice as our language can afford.† To their translations, Mr. Sotheby offers no objections, but appears in fair competition with them; and he only professes 'that the version, which he now offers to the public, has not been lightly undertaken, nor negligently laboured.'—It bears, indeed, evident marks of serious application.

On these accounts, we have compared Mr. Sotheby's translation with his original only; and we have found it generally correct and pleasing. In most instances, it may be said that the versification is smooth and flowing, though we have occasionally remarked a flat line, or a turgid epithet. Still, however the distance between Virgil and his imitators remains undiminished by this new attempt.—We shall leave our readers to decide for themselves, on the merits of the translation of some noble passages at the close of the second book:

> '*Me verò primùm dulces ante omnia Musæ,*
> *Quarum sacra fero ingenti percussus amore,*
> *Accipiant; cælique vias et sidera monstrent,*
> *Defectus solis varios, lunæque labores;*

---

* Addison deserves to be mentioned, though his translation was only partial.

† When speaking of translations of Virgil's Georgics, it is scarcely fair to omit to specify the Abbé De Lille's very elegant *French* version. Mr. Sotheby candidly expresses his sense of its general merit, in a note in his preface.

Unde

Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant;
Quid tantùm oceano properent se tingere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes;
Flumina amem silvasque inglorius. O ubi campi,
Sperchеosque, et virginibus bacchata Lacænis
Taygeta! o qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!
'Felix qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestes,
Panaque, Silvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres,
Aut conjurato descendens Dacus ab Histro;
Non res Romanæ, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
'Sollicitant alii remis freta cæca, ruuntque
In ferrum, penetrant aulas et limina regum:
Hïc petit excidiis urbem miserosque penates,
Ut gemmâ bibat, et Sarrano indormiat ostro:
Condit opes alius, defossoque incubat auro:
His stupet attonitus rostris: hunc plausus hiantem
Per cuneos geminatus enim plebisque patrumque
Corripuit: gaudent perfusi sanguine fratrum,
Exsilioque domos et dulcia limina mutant,
Atque alio patriam quærunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor; hinc patriam parvosque nepotes
Sustinet; hinc armenta boum meritosque juvencos.'

'Me first, ye Muses! at whose hallow'd fane
Led by pure love I consecrate my strain,
Me deign accept! and to my search unfold
Heaven and her host in beauteous order roll'd,
Th' eclipse that dims the golden orb of day,
And changeful labours of the lunar ray;
Whence rocks the earth, by what vast force the main
Now bursts its barriers, now subsides again;
Why wintry suns in ocean swiftly fade,
Or what delay retards night's ling'ring shade.
But if chill blood restrain th' ambitious flight,
And Nature veil her wonders from my sight,
Oh may I yet, by fame forgotten, dwell
By gushing fount, wild wood, and shadowy dell!

Oh lov'd Sperchean plains, Taygetian heights,
That ring to virgin choirs in Bacchic rites!
Hide me some God, where Hæmus' vales extend,
And boundless shade and solitude defend!
'How blest the sage! whose soul can pierce each cause
Of changeful Nature, and her wondrous laws:
Who tramples fear beneath his foot, and braves
Fate, and stern death, and hell's resounding waves.
Blest too, who knows each God that guards the swain,
Pan, old Sylvanus, and the Dryad train.
Not the proud fasces, nor the pomp of kings,
Discord that bathes in kindred blood her wings;
Not arming Istrians that on Dacia call,
Triumphant Rome, and kingdoms doom'd to fall,
Envy's wan gaze, or pity's bleeding tear,
Disturb the tenour of his calm career.
From fruitful orchards and spontaneous fields
He culls the wealth that willing Nature yields,
Far from the tumult of the madd'ning bar,
And iron justice, and forensic war.
'Some vex with restless oar wild seas unknown,
Some rush on death, or cringe around the throne;
Stern warriors here beneath their footstep tread
The realm that rear'd them, and the hearth that fed,
To quaff from gems, and lull to transient rest
The wound that bleeds beneath the Tyrian vest.
These brood with sleepless gaze o'er buried gold,
The rostrum these with raptur'd trance behold,
Or wonder when repeated plaudits raise
'Mid peopled theatres the shout of praise:
These with grim joy, by civil discord led,
And stain'd in battles where a brother bled,
From their sweet household hearth in exile roam,
And seek beneath new suns a foreign home.
The peasant yearly ploughs his native soil;
The lands that blest his fathers bound his toil,
Sustain his herd, his country's wealth increase,
And see his children's children sport in peace.'

It is evident that the expression, 'Led by pure love,' is by no means equivalent to the original, "*ingenti perculsus amore:*" the endearing epithet, *dulces*, also, is lost in the first line; and *deign accept* is rather a bold elision. Several other observations of the same kind might be made: but we forbear.

The beautiful opening of the fourth book is thus rendered:

'*Protenus aërii mellis cælestia dona*
Exsequar: hanc etiam, Mæcenas, adspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prælia, dicam.

In

In tenui labor; at tenuis non gloria, si quem
Numina læva sinunt, auditque vocatus Apollo.'

'Now while th' aërial honey's nectar dews,
Gift of a God, once more, invite the Muse,
Mæcenas! yet again, with fond regard
Crown the long labours of thy votive bard.
Worthy of wonder, here at large I trace
Th' unfolded genius of the insect race,
Their chiefs illustrious, and th' embattled field,
Manners and arts that peaceful studies yield.
The lowly theme shall claim no vulgar praise,
If Phœbus deign to hear th' invoking lays.'

The couplet beginning, 'Worthy of wonder,' is a very feeble and inelegant translation of

"*Admiranda tibi levium spectacula rerum.*"

This charming book would indeed require all the delicacy and fire of the *Rape of the Lock*, to transfuse its spirit with full effect.

On the whole, when we say that Mr. Sotheby's version of the Georgics may hold a respectable place among the efforts of preceding poets on the same subject, we bestow no inconsiderable praise. To execute such a task without faults would be almost to equal Virgil himself.—Mr. Sotheby has derived very respectable poetic reputation from his former productions, and his fame will suffer no diminution from his present labours.

Fer.

ART. XIV. *Sketch of the Life and Literary Career of Augustus Von Kotzebue;* with the Journal of his Tour to Paris, at the Close of the Year 1790. Written by himself. Translated from the German by Anne Plumptre. To which is subjoined an Appendix, including a general Abstract of Kotzebue's Works. 8vo. pp. 384. 7s. Boards. Symonds. 1800.

THIS is an amusing performance; and to those who consider the power of writing passable comedies as a mark of extraordinary genius, it will even be interesting. The passion of the author for dramatic works appears to have been excited very early in life, and to have held the first place in his mind on all occasions. In Paris, during a most eventful period of the French Revolution, Kotzebue could find nothing to describe but the theatres; which is a proof of ardour, but a sure mark that he possesses no real greatness of mind. To write and to act plays have indeed been nearly his exclusive employment, and he considers every occurrence merely in its relation to these objects of his attention. His education seems to have contri-

buted powerfully towards the formation of this predilection; and perhaps the very theatrical mode of instruction, at present so fashionable, may supply us with *Kotzebue-makers* of our own growth:—but the tendency of such tutorage well deserves the attention of careful parents. The first illusions of dramatic performances strike deeply into young minds, and it requires much prudence to guard against their baneful effects.—It is but fair, however, to remark the bad tendency of the opposite system, that of confining children, at a very early age, to tedious acts of devotion; which the present writer has delineated in a very lively manner:

'Shall I confess by what means it happened, that this early propensity to piety was extinguished in my mind? It may perhaps hardly appear credible, but it was by attendance at church. Twice every Sunday did the tutors at Weimar regularly carry their pupils thither, where they were not allowed to speak, to move a limb, or even to ogle with the painted angels upon the ceiling. The strictest silence and attention to what was going forwards was required; nay, more, we were expected to write down, or retain in our memories at least, the text and heads of the discourse, which, in truth, was usually a most vapid composition. In winter, this task was performed with perishing fingers' ends; and in summer, when the weather was bright and serene, with an anxious longing to be out in the open air.

'How many hours of weariness and languor have I endured in the Castle Church at Weimar, till at length I fell upon an expedient for rendering them somewhat less irksome! No sooner had I caught from the preacher as much as was necessary to relate at my return home, than I stole into a retired corner of the seat, with the Weimar hymn-book, and there studied a history of the siege of Jerusalem annexed to it by way of appendix. In this I found a luxuriant repast for my imagination. The cry of the lunatic, in particular, who uttered the dreadful sounds of Woe! Woe! from the walls of Jerusalem, seeemed every Sunday as I read, to echo in my ears, and made my heart trill with horror. It will easily be conceived, that since this was the only book to be had at church, I read the history over so often, that at last I could nearly repeat it by heart.

'Ye parents and tutors! if ye seek to educate your children to real piety and good morals, be careful how you weary their young minds with going to church. I could cite many fearful examples of the ill effects produced in children by the lassitude and want of employment they experience there. The siege of Jerusalem is not always at hand to relieve their languor, and the imagination being left wholly to its own devices, schemes have thus been formed which have occasioned the sounds of Woe! Woe! to be uttered by other mouths than the man above alluded to.'

At page 23, we observe a curious blunder of the translator; 'The deceased player, Abbott, came with his strolling company to Weimar.'—We presume that, with all the fondness of

of German writers for ghosts, Kotzebue did not mean to insinuate that Abbott appeared after his death, as a manager, at Weimar.

There is so much candour, as well as truth, in the following passage, that we shall insert it:

'With the French language I had been a dabbler from my childhood, but in Jena I made great proficiency in it. Boulet, the worthy old Boulet, was no common teacher of languages. Perfectly acquainted with the best authors of his century, from which he always extracted the finest passages, no one knew so well as himself how to introduce them in an appropriate manner. He had besides a most admirable talent at seasoning his instructions with wit and humour, and the happy turn of his thoughts was inexhaustible. My decided preference for the French language and French authors was acquired entirely from him. For, however strange the confession may appear from one who is not only himself a German, but even a German writer; yet I must own, that in the department of the Belles-Lettres, and particularly in the easy and concise manner in which their historical and philosophical works are written, I think we are far behind the French. This perhaps is principally to be ascribed to the heaviness and harshness of our language.'

We pass over the attempt to defend the author's dramatic works, which we conceive to be of little importance, as the public has already formed its decisive judgment respecting them; and we shall proceed to accompany him on his 'Flight to Paris.'

In the opening of this narrative, every heart must sympathize with the author; it describes the illness and death of a beloved wife,—the severest trial, perhaps, of human fortitude. When, however, we find that Mr. Kotzebue's feelings induced him to fly from his own house and family to Paris, before the awful catastrophe took place; and when we read of his visits to places of the gayest resort in the French Capital, and even to houses of ill fame; we are glad to recollect that this kind of *sentiment* is not of English growth. The dissertation on Parisian Courtezans might also have be enretrenched by a female translator, with perfect propriety. It would be in vain to tell us that Kotzebue only felt increased regret for his wife in those situations: a brothel is a strange choice for a house of mourning; and this most sentimental author might certainly have been better employed at home.

We extract the following observation on a French translation of one of the author's plays, for the benefit of his English *Doers*.

'This morning I received a visit from Madame de Rome, the translator of my *Adelaide of Wulfingen*. She had put her translation into

into the hands of the performers at Monsieur's theatre, and was in daily expectation of their decision upon it. For my own part I am thoroughly convinced, that if, for the sake of some scenes, the piece in its original form deserved to live, Frenchified as it now is, it deserves nothing but damnation.'

We shall perhaps be treated, in due time, with the Herr Kotzebue's Flight to Petersburgh. **Fer.**

ART. XV. *A Philosophical Treatise on the Passions.* By T. Cogan, M.D. 8vo. pp. 367. 8s. 6d. Boards. Cadell jun. and Davies. 1800.

IT is obvious that, in the study of the human mind, many advantages will be derived from a knowlege of anatomy and physiology; and such a discussion is therefore peculiarly adapted to the philosophical members of the medical profession. The most successful of those great men, who have earned laurels in this field, were Locke and Hartley; both of whom were bred to the practice of physic. Others, as Berkeley and Hume, have displayed equal nicety and even superior subtlety: but they must yield to the two former in the sum and value of their discoveries, and in the general utility of their works. The latter bewilder and perplex, while the former enlighten and guide to useful and beneficial conclusions.

The volume before us, which is the production of a physician, will be the more acceptable to many readers, because it is rather philological and moral than profoundly metaphysical; because it avoids the mazes of theory, and keeps within the sphere of facts. It claims particular notice on the ground of an improved classification of its subjects, of delineating them with nicety, and of discriminating them with justness and accuracy.

In the commencement of his work, the author has taken laudable pains to define his terms; as will appear from the following extracts:

'The term passion may with strict propriety, be used, and used exclusively, to represent the *first feeling*, the *percussion* as it were, of which the mind is conscious from some impulsive cause; by which it is wholly acted upon without any efforts of its own, either to solicit or escape the impression.'—

'The state of absolute passiveness, in consequence of any sudden percussion of mind, is of short duration. The strong impression of vivid sensation immediately produces a re-action, correspondent to its nature; either to appropriate and enjoy, or to avoid and repel the exciting cause. This re-action is very properly distinguished by the term *emotion*. The sensible effect produced at the first instant, by the cause of the passion, greatly agitates the frame; its influence is immediately communicated to the whole nervous system, and the

commotions excited in that, indicate themselves both by attitudes and motions of the body, and particular expressions of countenance. These effects are such universal concomitants, that no very important change in the state of the mind can take place, without some visible change of a correspondent nature in the animal œconomy.'—

'It is alone by these visible effects, that the subject is discovered to be under the influence of any passion; and it is alone by the particular changes produced, or kind of emotion, that we are enabled to judge of the nature of the passion. Thus, although the passion exists prior to the emotions, yet as these are its external signs, they must indicate its continued influence as long as they continue to agitate the system.'—

'The third term, *Affection*, has in itself a different signification from either of the above. It always represents a less violent, and generally a more durable influence, which things have upon the mind. It is applicable to the manner in which we are *affected* by them for a continuance. It supposes a more deliberate predilection and aversion, in consequence of the continued influence of some prevailing quality. This distinguishes it from the transient impulse of *Passion*. Nor is it so intimately connected with any external signs; which distinguishes it from *Emotions*. The affections sometimes succeed to passions and emotions; because these may have been excited by something that become permanently interesting; or they may be gradually inspired, by a deliberate attention to the good or bad qualities of their objects.

'In this philosophic sense of the word, Affection is applicable to an unpleasant as well as pleasant state of the mind, when impressed by any object or quality: it may be produced by whatever torments or corrodes the heart as well as that which charms and delights it. Usage however chiefly applies the word to the kindly and beneficent affections.'

Dr. C. farther observes:

'After we have supposed a passion indicated by an emotion to be succeeded by some correspondent affection, we may yet consider this affection as the parent of new passions, emotions, and affections, according to the variety of circumstances connected with it.'

He next recapitulates the several senses which he affixes to the terms that form the principal subjects of his research:

'Confining ourselves therefore to what we deem the genuine import of the words, in opposition to the irregularities of custom, we shall as often as it may be necessary to observe distinctions, uniformly apply the term *passion*, to the violent impression made upon our minds by the perception of something very striking and apparently interesting; *emotion*, to the external marks, or visible changes produced by the impetus of the passion upon the corporeal system: and *affections*, to the less violent, more deliberate, and more permanent impressions, by causes which appear sufficiently interesting. The range of affection, may be from those stronger feelings which are approximate to emotions, to the mildest sensations of pleasure or displeasure we can possibly perceive.'

Conformably to the practice of all modern writers, Dr. Cogan considers the appetites 'as confined to corporeal wants and cravings, but we must still observe that they are as frequently the occasions of passions and emotions as other objects which are peculiarly adapted to the mind.'

Speaking of Love and Hatred, he remarks; 'they are also the parents of every other passion and affection; and the history of the human mind is no other than a developement of their operations in the infinitude of situations and circumstances in which it may be occasionally placed. These characters will undoubtedly entitle them to the denomination of *primary* or *cardinal affections.*'

Love, he says, 'may be considered either as a principle or as an affection. As a principle, it may be defined "an invariable predilection for good; an universal and permanent attachment to well-being or happiness."—When it is directed towards any particular object, it becomes an *affection;* and when it is more violent in its effects on the system, it is even deemed a *passion.*'

The following observations are not less just than ingenious, and they exhibit in a pleasing light the established order of things:

'Notwithstanding the excesses and exaggerations of hatred and malevolence, yet they cannot possibly be so extensive in their operations as the principle of love. The affection of hatred has particular and partial evils alone for its objects, while the principle of love may embrace the universe. As nutritious aliments are infinitely more numerous than the substances which are of a poisonous quality; thus does the number of those things which are pleasing, beneficial, important in their nature, infinitely exceed those which are either in themselves comfortless, or detrimental, or calculated to foster a malevolent disposition. The true object of hatred is alone some particular and partial evil, which we experience or dread; some incidental interruption to the usual tenour of our feelings; or some pernicious quality which may threaten this interruption. The objects of our fears, our anger, or our grief, are considered in the light of robberies, or painful privations; and not as permanent causes of the malevolent affections. They are not looked upon as streams pepetually flowing from one inexhaustible source, but as interruptions to an usual or desirable state, by adventitious causes. Happiness appears to be our birth-right, of which all the painful sensations raised by hatred, are the professed guardians. The wish for happiness is perpetual and unlimited, while our evil affections expire with the causes which gave them existence. Nor can malevolence extend itself to every individual in the creation, in a manner similar to the contrary virtue. That happy cultivation of our natures which inspires a benevolence towards all animated beings, cannot possibly have a perfect contrast or complete parallel in the most uncultivated and brutalized.'

Great precision and nice discrimination appear in the subsequent passages:

'As love and hatred may be resolved into that one principle, the *love of well-being;* thus may the affections of desire and aversion be resolved into *desire:* although the use of both terms is in common language, necessary, in order to distinguish the objects of our pursuit, from those we wish to shun. Strictly speaking, aversion is no other than a particular modification of desire; a desire of being liberated from whatever appears injurious to well-being.'—

'But although, in this philosophical sense, desire may appear to be equally extensive with the affection of love, yet it is necessarily more confined in its application. Love relates to all things which appear good and beneficial in themselves, or to beings capable of receiving good. It comprehends the things enjoyed, and the state of pleasing existence in which those beings are actually placed, as well as the desireableness of such a state, and all the means and instruments of good. Desire mostly refers to the state in which we *are not.* It solicits some favourable change, and exerts itself to obtain it. Hatred also is universally applicable to whatever appears pernicious or displeasing in itself; aversion more immediately concerns whatever appears pernicious or is displeasing to *us.* They may be considered as the satellites of love and hatred; that perpetually accompany them, and are prompt to execute their orders. Wherever love or hatred direct their immediate attention, desire and aversion seek to appropriate or repel.'—

'The perception of an evil from privation in every instance is stronger, than our estimation of the intrinsic value of that which occasions the painful emotion.'

Of another class of our inward feelings, the author gives this account:

'It now appears that some of our emotions may be excited, before the mind can possess leisure to contemplate the good or evil seated in the exciting cause! Yet even in these cases, good or evil are not excluded. For these emotions are most intimately connected with the idea of something peculiarly *important;* but we can deem nothing important unless it possess powers of effectuating good or evil. Their peculiar strength is even occasioned by the vivid idea of importance, while the emotions themselves manifest our *ignorance* of its specific nature.

'These emotions therefore are excited by the confused idea of something peculiarly interesting in the cause, and they are manifestly intended to awaken and direct the attention to this cause, that its nature and character may be ascertained. Surprise, like a watchful centinel, is equally alarmed at a sudden approach, whether it be of a friend or an enemy. Wonder is excited by a curiosity which induces us to investigate the character of the intruder with peculiar keenness; and although astonishment is almost overwhelmed with the subject, yet it is irresistibly attracted towards it, with a force proportioned to its magnitude. At the instant in which we feel our imbecillity the most, we are the most eager to investigate those qualities which we acknowledge to exceed our comprehension!

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'The above characters ascribed to them plainly indicate that these emotions cannot be considered strictly speaking either as *passions* or *affections*, which are always inspired by the idea or perception of some specific good or evil, but merely as introductory to these: and it is very singular, that common language, without the suspicion of its being founded on philosophical investigation, uniformly characterizes them by the term *emotions*. We never speak either of the *passion* or *affection* of surprise, or of wonder, or of astonishment; but consent with one voice to denominate them *emotions*. It is also agreed that they are very distinct from the permanent calmness of an affection, and that they are common to the most opposite passions.'

'*Surprise*, *Wonder*, and *Astonishment*, are to be considered as INTRODUCTORY Emotions; having no immediate reference to the specific quality of the exciting cause.'

Dr. Cogan considers the passions as marked each by its exciting cause; and he thus distinguishes them:

'The exciting cause may respect either the *selfish*, or the *social principle*, which form two different CLASSES.

'In each class, the predominant idea of a *good*, and the predominant idea of an *evil*, will constitute two different *Orders*.

'The leading passions and affections under each order, point out the *Genera*.

'The complicated nature of some of the passions, and other contingent circumstances, may be considered as constituting *species* and *varieties* under each characteristic *Genus*.'

The author ranges the Passions and Affections under two Classes; these he subdivides into Orders; and the orders are again divided into Genera.

Class I. Passions and Affections which owe their origin to the principle of Self-love.

Order I. Passions and Affections excited by the idea of Good, as Joy, Gladness, &c. Contentment, Satisfaction, Complacency, Pride, &c. Desire, Hope.

Order II. Passions and Affections excited by the idea of Evil.

Genus 1. Sorrow, Grief, Melancholy, &c. Patience, Resignation, Humility.

2. Fear, Consternation, Terror, Dread, Despair, &c.

3. Anger, Wrath, Resentment, Indignation, &c.

Class II. Passions and Affections derived from the social principle.

Order I. Passions and Affections in which Good is the predominant idea.

1. Benevolent Desires and Dispositions; Social Affections; Sympathetical Affections.

2. Affections derived from good opinion; Gratitude, Admiration, Esteem, Respect, Veneration, Fondness, &c.

Order II. Passions and Affections in which Evil is the predominant idea.

1. Malevolent Desires and Dispositions; Malignancy, Envy, Rancour, Cruelty, &c. Rage, Revenge, and Suspicion, Jealousy.

2. *Displacency* indicated by unfavourable opinions; Horror, Indignation, Contempt, &c.

This classification appears to us superior to any that has yet been formed; and no material objection has occurred to us in the attentive survey of it which we have made. The reader will, however, observe the introduction of a new term; and, though we seldom encourage innovations of this sort, it is but justice to the author to state his reasons for the liberty which he has assumed:

'*Malevolence*, as a generic term, always conveys the idea of *ill-will* to a considerable degree. But there are hourly instances of displacency, and even of anger and resentment, without any mixture of that ill-will it describes. In some cases, painful resentments may be excited by the purest *good-will*: as in the anger of a parent towards his child, on account of conduct prejudicial to his welfare. Even the momentary ill-will indulged by a passionate man, seeking revenge for injuries received, deserves not to be stigmatized by the odious name of malevolence, which conveys the idea of permanent ill-will.

'For the above reasons, and from a reluctance to use a term so malevolent in its complexion and character more frequently than absolute necessity demands, I beg leave to substitute *Displacency* as a generic term. Its superior propriety will be manifest from the consideration, that every instance of *malevolence* is an indication of *displacency* to a high degree, although the latter is not at all times an indication of the former.'

The following remark points out a striking additional instance of a final cause:

'To these incidental causes, we may justly add the wise constitution of our natures as the *final* cause. Sympathy with the distresses of another is infinitely more useful than rejoicing in his prosperity. It is an incentive to administer relief, to annihilate this distress, and to restore the sufferer to the pristine state of ease and comfort; and therefore is it rendered, by the Great Source of Benevolence, more powerful in its influence and operations, than the sympathy of joy in their welfare; which cannot be productive of equal good. The different kinds of sympathetic sorrow are admirably adapted to the particular state of its objects, in order that each may receive its correspondent benefit. These considerations will explain the reason why an insensibility to the misfortunes of any one, is much more opprobrious than an indifference to his actual enjoyments.

'The immediate *expressions* of our joy are termed *Congratulations*.'

That our readers may be the better able to judge of the general neatness and accuracy with which the author has treated his subject,

subject, we subjoin an extract from his remarks under the head of *Admiration*:

'That excellence which is the subject of admiration, may either consist in the intellectual powers of mind, or dispositions of the heart. Admiration may be excited by the contemplation of greatness and extent of genius, by indications of superior talents, by plans and projects which discover great ingenuity in contrivance and invention, or unusual skill in the execution. It is often excited by extraordinary exertions of benevolence; such as dangers encountered to protect and save a friend, a stranger, or an enemy; the greatness of the sacrifice made to misery, and the compassion that excites to extraordinary acts of mercy. In short the objective cause of admiration is whatever indicates a superior degree of wisdom, ingenuity, good sense, or benevolence. To such qualities it is properly confined. *Power* abstractedly considered is not the object of admiration; though the dignified or benevolent exertions of power to the production of good, may excite the highest degree of admiration, and render it a very strong emotion.

'It is obvious that the range of admiration is from the simpler approbation of the mind up to the most lively sensation, according to our conceptions of the extent of excellence, and also the degrees of our interest in its effects. It is also blended with various other emotions according to different circumstances attendant upon the passion. It is frequently introduced by *surprise;* when, for example, the discovery of these excellencies is sudden and unexpected; and then it becomes a vivid emotion. It is generally connected with some degree of *wonder;* as we are so frequently ignorant of the causes which enabled any one greatly to excel ourselves or others: but as it is always excited by the real *discovery* of some qualities, it is not to be confounded with an emotion that proceeds from ignorance and embarrassment, previous to the discovery. When the evidences of wisdom or goodness exceed our utmost comprehension, or proceed far beyond the usual extent of excellence itself, they may excite astonishment.

'Whatever is good, or productive of good, is the proper object of love; excellence must of consequence be peculiarly calculated to excite the affection in a superior degree; hence the pleasing and intimate connection between love and admiration. When these are united with gratitude, they constitute the happiest and sublimest affections of the soul. When the object manifests extraordinary benevolence; when immeasurable extent of wisdom and goodness direct power to execute their purpose; and incalculable advantages are the issue of their united operations, admiration swells into delectable astonishment, and our conscious incapacity to fathom is an augmentation of enjoyment.'

The paradoxes in which Hume has indulged, when treating of Revenge, Pride, and Humility, and which none of his readers can fail to observe, are ably exposed and most satisfactorily refuted, in the notes subjoined to this work. Dr. Cogan also

corrects the great mistake into which that eminent metaphysician fell, when he represented *Grief* as the basis of *Fear*.

To those who seek something more than amusement from reading, we can strongly recommend the present volume; since few works come before us which are better adapted to inform the understanding, and to improve the heart. Of the paradoxes and conceits which deform many of the publications of the present time, Dr. Cogan is never the imitator nor the advocate; and he is intitled to the acknowlegements of all those who rejoice to see the foundations of morals cleared and strengthened.

G.2. The *Second Part* of this Treatise consists of *Philosophical Observations and Inquiries, founded on the preceding Analysis*; which will be the subject of a future article.

[*To be continued.*] Jo.

MONTHLY CATALOGUE,

For JANUARY, 1801.

ARCHITECTURE.

Art. 16. *Essays on Gothic Architecture*, by the Rev. T. Warton, Rev. J. Bentham, Captain Grose, and the Rev. J. Milner (with a Letter to the Publisher). Illustrated with Ten Plates of Ornaments, &c. selected from ancient Buildings; calculated to exhibit the various Styles of different Periods. 8vo. pp. 149. 8s. 6d. Boards. Taylor, Holborn. 1800.

THESE Essays are introduced by Mr. Taylor in a short preface; in which he explains the reason for their publication, and evinces a considerable acquaintance with the subjects discussed. He apologizes for the term *gothic* in the title; which, though generally understood, conveys an erroneous idea, and is not to be found in our antient historians as descriptive of any style of building. We find difficulty in tracing not only the origin of the term, but of the art which it is now generally employed to express. No treatise by the architects of our most admired sacred structures having descended to us, we are left to conjecture concerning the origin of the Gothic style, and of its variations at different periods. A very remarkable and striking difference subsists between what are called the Saxon and the Norman styles; between that with the circular and that with the pointed arch: but to what propitious event, or kind genius, we are to ascribe the transition from one to the other, cannot now be determined. It is the opinion of some persons that we owe this style to the Saracens; of others, that it originated in the caprice of the Italians; one conjectures that our ancestors were led to it by observing the kind of arch which is made by poles stuck into the ground, and bent together at the top; while another supposes that it sprang from a wish of imitating that arch which is formed by the branches of an avenue of venerable trees; one imagines that we derived it from foreigners;

foreigners; another that we are indebted for it merely to our own genius. Of this last class is the Rev. Mr. Milner, who is of opinion that we were directed to the formation of the pointed arch, by observing the effect produced by the intersection of circular arches; and that the adoption of the former, in preference to and to the exclusion of the latter, was the parent germ which produced all those rich members and ornaments which so distinguish the Norman style, and give to it such captivating elegance and beauty.

'The first arches (says Mr. M.) of this order, in the reigns of Henry I. Stephen, and Henry II. were exceedingly rude and irregular, sometimes forming the most acute and sometimes the most obtuse angle that can well be conceived; but when the style was further improved under Henry. III. and the three Edwards, it was discovered that the most beautiful and perfect kind of pointed arch was that which was formed by segments of a circle, including an equilateral triangle, from the imposts to the crown of the arch.'

If this be a fact, we have obtained one important principle of gothic proportion; and while it tends to raise our ideas of the scientific attainments of our ancestors, it should lead artists to inquire whether there be not some rules of proportion pervading this style.

Mr. M. is so partial to the *pointed arch* * and all its appendages, that he maintains that the falling off in sacred architecture, after the middle of the fifteenth century, is principally to be attributed to the lowering of the pointed arch, which then began to prevail. Be this as it may, and whatever may be the controversy on this and other questions respecting Gothic architecture, its history and various styles merit the consideration of the modern artist; and the Essays here collected with illustrative plates, together with the preface by the publisher, and the letter to him from Mr. Milner, compose an useful manual respecting the architecture of the middle ages.—Our readers may also refer to Mr. Dallaway's observations on this subject, quoted in pp. 63—66. of this Review.

Mr. Bentham's Essay on Saxon and Norman Architecture is extracted from his elaborate history of Ely cathedral:—that of Captain Grose, from his preface to the Antiquities of England:—that of Mr. T. Warton, from his notes to the Fairie Queene;—and that of Mr. Milner, (excepting the private letter at the head of the volume,) from his History of Winchester.—The first six plates are taken from the delineations given with Mr. Wilkins's ingenious paper in the 12th vol. of the Archæologia; the others are illustrative of Mr. Milner's Essay on the Rise and Progress of the Pointed Arch.

The necessity of purchasing expensive works, on the subject of Gothic architecture, is in some measure precluded by the present judicious compilation.

Mo..y.

RELIGIOUS.

Art. 17. *A faithful Narrative of the surprising Work of God*, in the Conversion of many hundred Souls, in Northampton, and in the neighbouring Towns and Villages of New Hampshire, in New

* So enamoured of his theory is Mr. M., that he conceives that the intersection of two circular arches in the church of St. Cross may have produced Salisbury steeple.

England.

England. In a Letter to the Rev. Dr. Colman, of Boston, written by the Rev. Mr. Edwards, Minister of Northampton, on Nov. 6, 1737, and published with a large Preface by Dr. Watts and Dr. Guyse. 8vo. 1s. Button. 1800.

We are not apprized of the propriety or the expediency of revising and republishing this narrative of some extraordinary circumstances attending a distant colony many years ago. The conversion of any person from an unrighteous life, to the practice of Christian piety and virtue, is indeed an event in which every benevolent man will rejoice; and as far as it was thus in the instance before us, so far it was certainly happy.—The relation is of an unusual kind; and the reader might suppose himself to be perusing the description of some epidemical malady, which suddenly arose in a country and gradually disappeared. Both Old and New England, we know, have been subject to enthusiastic and superstitious fancies and mistakes: but how far this might be the case in New-Hampshire, we cannot determine. Watts and Guyse are respectable names, but they could judge only from report, and might be also themselves too much warped to one side of the question.

Art. 18. *A Vindication of the People called Methodists*; in Answer to a "Report from the Clergy of a District in the Diocese of Lincoln." In a Letter to Thomas Thompson, Esq. Banker, in Hull. By Joseph Benson, a Preacher among the Methodists, 8vo. 6d. Butterworth.

The Report of the Lincolnshire Clergy, noticed in our Review for October, p. 210, was undoubtedly calculated to provoke a reply from the Methodists, against whom it was chiefly pointed; and accordingly Mr. Benson, a man apparently of an improved and regulated mind, here undertakes the vindication of the people with whom he is associated; availing himself, with much judgment, of those mistakes into which the Reporting Clergy were betrayed by a want of calm and deliberate consideration.

The Methodists have certainly some right to be angry at the representation given of them in the Report; and we applaud the writer of this Vindication for his able and spirited defence of them: but, as we would maintain strict justice and impartiality, we must observe that, while the Methodists are to be commended for resisting unfounded accusations, they ought not to pretend to more than they can fairly claim. If they approve the doctrines, they certainly object to the discipline and government of the church; and therefore they ought no more to arrogate to themselves the title of Churchmen, than most of the Protestant Dissenters, who are exactly in the same predicament. The Clergy have certainly some plea for remonstrating against the conduct of that class of Methodists, which Mr. B. undertakes to defend. Their very system of discipline is adverse to that of the Established Church; they choose their own preachers; they appoint laymen to the ministerial functions; and they will submit to no episcopal controul. They are, therefore, in fact, *Dissenters*; and when they speak of the Establishment as *their* Church, they must either be insincere, or they do not consider what they say; which last

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we believe to be the true statement. Since, however, the matter is now publicly agitated, let the Methodists be taught to regard themselves as *Dissenters*, if not on points of doctrine, yet on points of discipline; and let them *not* talk, as Mr. B. does, of their being compelled, in case that the suggestions of the Reporters are adopted by Parliament, 'to *separate from the Church.*' Mr. Benson's threats are a proof that he has no idea of ecclesiastical subordination.

As we cannot enlarge on this subject, we must refrain from taking notice of various other particulars in this letter: only adding our hopes that the *Toleration Act* will not be inconsiderately violated under a notion of protecting the Church; and that the people calling themselves Methodists will abate in their professions of zeal for an Establishment, with the government of which their religious habits are at variance.

Moo.y.

Art. 19. *A Letter to the Lord Bishop of Lincoln*, respecting the "Report from the Clergy of a District in the Diocese of Lincoln;" in which Report the Increase of Methodism is considered as a Cause of the Declension of Religion. By Cursitor. 8vo. 6d. Baynes.

It is not in support of Methodism, with which this writer disclaims connection, that Cursitor takes up his pen, but in behalf of universal toleration and religious liberty; because he is apprehensive that they are about to receive a dreadful blow from the introduction of a *New Toleration Bill* into Parliament, to which he conceives the Lincolnshire Clerical Report to be a preparatory measure. Of this bill he supposes the Bishop of Lincoln to be the patron; and he therefore publicly calls on him to consider whether the adoption of it would be necessary or politic.

Universal history having evinced the impotent folly of all persecution in religious concerns, we must deem it an aspersion on the Bishop of Lincoln to suggest that he is projecting a curtailment of the long boasted religious liberty of the country, until there is the fullest evidence of the fact. We trust that Dr. Prettyman has no such thoughts: but, apprized of the inroads of Methodism, and of the consequent desertion of the Parish Churches in his Diocese, he may have deemed it not only a matter of prudence but a point of duty to advert to the circumstance, in his letters to his Clergy; and, by inviting them to an examination of the state of religion, to stimulate them to a vigorous, conscientious, and serious discharge of their office, as men who have undertaken *a cure of souls*. This was surely a judicious measure, which all good men must approve; and they must think it also highly creditable to the Clerical Reporters, that, after having made the survey thus directed by their Bishop, they ingenuously took shame to themselves for the imperfect manner in which they had exercised their important profession. Thus far they are to be applauded; especially if the confession of negligence be followed up with a conduct suited to their clerical functions, and to the acknowleged deplorable state of their respective parishes: but it is surely very singular and unprecedented, as Cursitor observes, to argue from the negligence of Parish Priests, that Parliament should enlarge their power and authority. If the evil stated has arisen from remissness in the Clergy, the mode of cure is obvious.

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We presume not to dictate to Parliament: but we are decidedly of opinion that there is nothing in the Lincolnshire Clerical Report, which can justify the measure which Cursitor apprehends to be in the contemplation of the Legislature; and, though not very partial to Methodism, we most ardently hope that no measure which bears the semblance of persecution will be adopted for the suppression of it. Let it not be forgotten that his present Majesty, in his first Speech to the Parliament, declared that he would "maintain the toleration inviolate."

Art. 20. *The Liturgy of the Church of England explained and vindicated*, so as to appear in perfect Harmony with the Scriptures, and very far distant from the Arminian System; now first printed from the Manuscript of Augustus Toplady, A. B. late Vicar of Broad Hembury, Devon, by the Editor of his Works. To which is prefixed an Essay on the Character and Writings of the Author. 8vo. 1s. Matthews, &c.

This editor and biographer, conceiving the highest opinion both of the character and writings of the late Mr. Toplady, rejoices that this manuscript has escaped the flames; and in giving it to the public, he prefaces it with a warm eulogy on the deceased author, declaring that he was 'a minister excelled by none since the days of the Apostles.' As a writer, the praise bestowed on him is equally ardent: but judicious readers of this little tract, however they may admire the honesty and the zeal of Mr. Toplady, will not confer on him the title of a strong and sound reasoner. He pronounces Arminianism to be 'a rotten cause,' and accuses its abettors of 'assurance' in attempting to explain the Liturgy of the Anglican Church according to their views. 'In the very first words (*when the wicked man turneth*, &c.) of the Liturgy,' says Mr. T. 'final perseverance stares us in the face, and ought to stare all Arminian writers out of countenance.' All, however, that he advances against the Arminianism of certain parts of the service-book, and in favour of what he calls '*saucy*' Calvinism, is little better than mere quibble. As the Book of Common Prayer was composed by divers fallible men, it may be expected to exhibit some dissonance of sentiment; which it certainly does. In some parts, it is Calvinistic; in others, not so; and who that reads it with a discerning eye would assert with Mr. T., that 'the Church of England and Arminianism are as diametrically opposite as light and darkness, grace and presumption, truth and error?'

Art. 21. *The Universal Restoration*, exhibited in a Series of Dialogues between a Minister and his Friend. Comprehending the Substance of several Conversations that the Author had with various Persons, both in America and Europe, on that interesting Subject; wherein the most formidable Objections are stated and fully answered. By Elhanah Winchester. The 4th Edition, revised and corrected, with Notes critical and explanatory. By W. Vidler. 8vo. 2s.—fine Paper, 4s. Parsons, &c. 1799.

That man must have an amiable mind who supports Mr. Winchester's hypothesis of Universal Restoration; and considering the infinite

infinite benevolence of the Deity, it must, on the first view, appear to be an extremely reasonable one. It is fair to conclude that, in the divine government, punishment is a *mean*, not an *end*; and that, when it has accomplished its intended purposes, it will cease. The perpetuity of misery, it may be argued, is inconsistent with our ideas of infinite goodness associated with infinite wisdom and power: yet, in opposition to this *à priori* reasoning, it will be alleged that the strongest terms are employed in the sacred scriptures, to express the future punishments of the wicked; the very same terms which are applied to the future life and enjoyments of the righteous. In replying to this objection, Mr. W. employs considerable learning and ingenuity; which, were we not acquainted with the history of religious sects, we should conclude would be read with a prepossessing attention: but many are like the pious old gentleman who loved to have hell-fire flashed in his face, and who contended for the eternity of hell-torments as a very *wholesome* doctrine. The opposite system of Universal Restoration is pressed with certain difficulties; to avoid which, some persons have maintained the middle position of the *annihilation of the wicked:* but there is something more noble, and more honourable to the Father of Spirits, in believing with Mr. W. and his editor that Death, together with sin and misery, will ultimately be destroyed.

The first edition of this work was mentioned in our lxxxth vol. p. 94. Mo-y.

Art. 22. *Practical Observations on the Revelation of St John*, written in the Year 1775. By the late Mrs. Bowdler. 8vo. pp. 190. 5s. sewed. Robinsons. 1800.

The first impression of this work was published in 1787, without the name of the author, and was noticed by us in vol. lxxxi. p. 189. It then formed only a pamphlet, at the price of 1s., and it contained an Appendix with Notes. Not having that treatise now in our possession, we cannot by comparison decide on the superiority of this new and enlarged edition, in which probably the notes and appendix are blended with the text: but as to the nature and general merit of the Observations, the opinion which we pronounced on the first is perfectly applicable to the second publication. D.o

Art. 23. *Appendix to the second Edition of Mr. Beaver's Sermon on Self-Murther;* containing a Reply to Observations on the said Sermon in the Monthly Review enlarged, for July 1798. 4to. 3d. Seeley, &c. 1800.

Our account of Mr. Beaver's discourse is before the public; and whether or not any of our remarks stand in need of support by additional arguments, we must decline the subject, having no leisure for controversies of this nature. To our readers, therefore, and particularly to those who peruse the strictures now before us, we submit the merits of the present (not unfriendly) discussion. Mr. B. writes like a scholar and a gentleman; and we sincerely wish that his answer to our remarks may be as widely diffused as they were. The dreadful crime of suicide is certainly a subject of high importance, and merits the most serious attention of every one, whatever may be his rank or condition in society. G

POETIC *and* DRAMATIC.

Art. 24. *Saint Paul at Athens*, a Beatonian Prize Poem. By William Bolland, M. A. of Trinity College, Cambridge. 4to. 1s. Rivingtons, &c. 1800.

If this poem cannot boast of any passages remarkably distinguished for beauty of diction, for lofty sentiment, or for splendid imagery, yet it may be read without fatigue or displeasure; and when we recollect how rare good poetry is, we think that the author even deserves encomium for his performance:—but he will not thank us for this *faint damning praise*.

The following lines appear to us to be the best:

'Upborne on towering Fancy's eagle wing
Methinks Imagination's piercing eye
Darts through the veil of ages, and beholds
Imperial Athens; views her sumptuous domes,
Her gorgeous palaces, and splendid fanes,
Inscrib'd to all the various Deities,
That crowd the pagan heaven. Amid the rest,
An altar sacred TO THE GOD UNKNOWN
Attracts my gaze; I see a listening throng
With eager haste press round a reverend form,
Whose lifted hands and contemplative mien
Express the anxious feelings of a mind
Big with momentuous cares; 'Tis He! 'Tis He!
Methinks I hear the Apostle of my God
From blind Idolatry to purer faith
Call the deluded City.'

A few cold criticisms, which we must beg to add, are not designed to damp the ardour of the poet for future undertakings, but to stimulate him to greater exertions.

———'Stephen, who, 'mid showers of Death,
With meekest resignation bow'd his head,
And wing'd to brighter worlds his happy way.'

If the immediate consequence of bowing his head was to wing his happy way, he does not merit much praise for his meek resignation.

'The living God, whose all-creative hand
Stretch'd out th' expansive canopy of Heaven,
And in the liquid realms of ether hung
The pendent orb of Earth.'

The epithet *creative* is not sufficiently appropriate to the act which the deity is here described as performing.

In page 9, the Senate of the Areopagus, St. Paul, and the allegorical beings, are in great confusion and uproar:

———'Vice appall'd
With trembling steps retir'd, and guilty Fear
Shook every frame, when holy PAUL pronoune'd
The awful truth; dark Superstition's Fiend
Convulsive writhed within his mighty grasp,
And Persecution's dagger, half unsheath'd,
Back to it's scabbard slunk; celestial Grace
Around him beam'd, sublime the Apostle stood.'

The

The poem is very short, and therefore the digression from the subject in the latter parts is the more inexcusable. R. Wood.....

Art. 25. *The Poems of Gray.* A new Edition. Adorned with Plates. 8vo. pp. 162. 10s. 6d. Boards. Printed for F. J. du Roveray. Sold by Wright, &c. 1800.

This elegant volume contains all the poetry of our celebrated bard; and a short account of his life and writings is prefixed. In this introduction, we observe little that can attract our criticism.

The editor expresses his belief that this volume is entirely free from typographical errors; and its general accuracy in this respect, we apprehend, is no more to be impeached than its beauty: but an important, though small incorrectness has found its way into the concluding line of Gray's *Sketch of his own Character*, inserted at p. 132. It is here printed, G. 2.

'But left church and state to Charles Townshend and squire:'

which is unintelligible, solely from the word *Squire* being printed with a small s, instead of a capital letter, to denote that it is a proper name.

M. du Roveray's very handsome edition of Glover's Leonidas, and Pope's Rape of the Lock, have already been noticed by us: see vol. xxix. N. S. p 100, 101. He proposes speedily to publish a similar impression of Goldsmith's Poems. Fer.

Art. 26. *Reflection*, an Elegy, occasioned by a Visit to Cossey.; dedicated to Sir William Jerningham, Bart.—With Colin, a Dirge. 4to. 1s. Norwich, printed. Sold by West and Hughes. London.

We should be very unwilling to sport with the feelings of a mind which is wounded and dejected by sorrow, but we must acknowlege that these lugubrious verses have impressed us so strongly with the idea of *Norwich Crape*, that our critical sense has been incapable of perceiving any beauty in them. Such coarse weeds do not become the elegiac Muse. Though in perfect simplicity, she ought to be attired with complete elegance, in "robes sky-woven."

If this writer had made proper use of his Reflection, he would have carefully avoided the press. A manuscript-piece is generally sure of admirers, especially among good neighbours in the country: but with reviewers, nothing can be expected to find favour that does not possess some degree of excellence. Do

Art. 27. *An Elegy:* supposed to be written in the Gardens of Ispahan. Dedicated to her Grace Georgiana, Duchess of Devonshire. By Merwan Ebn Abdallah Malek. 4to. 1s. West and Hughes. 1800.

It matters not *where* this Elegy, as it is called, is supposed to have been written: but we are sorry that it has been written any where; and particularly that, during the present dearness of paper, it should have been printed: for such a specimen of disjointed ideas, incongruous metaphors, and false grammar, is not often seen. Mo..y.

Art.

Art. 28. *The Revolution, or Britain Delivered.* A Poem, in Ten Cantos. 8vo. pp. 247. 6s. Boards. Scott. 1800.

This volume contains only six of the proposed ten cantos; the plan of which will best appear from the author's own words:

'The present volume includes the arrival of the Prince of Orange in Britain, and the narration to him of the errors of the preceding reigns, or conduct of the Stuart family, which brought on the crisis that called for the Revolution.—This narration is put into the mouth of the old Earl of Bedford.

'The second volume will begin with the seventh canto, or an anticipation of the history of Britain, in the form of vision, after the Revolution, to a late period—and the remaining cantos engage the various events that marked the progress of the Revolution itself, to the settlement of the crown.'

The author expresses 'his opinion that his work, from the nature of the subject, cannot fail of being highly popular.' He is indeed very hearty in the good cause which he has undertaken to celebrate; and if enthusiasm for his subject had of itself been sufficient to have formed a poet, he would have had a fair chance of succeeding in making his work popular. For the production of a good epic poem, however, other qualifications are indispensably requisite; and a very public-spirited man may be a very indifferent poet, as appears from the present case.

The versification of this poem is frequently rugged, the measure being preserved by harsh contractions; and in his rhymes the author has been remarkably incorrect. Instances like the following, of uninterrupted negligence continued through eight successive lines, we have seldom before observed:

'For each dark breast, fanatic rancour fed,
Alike to Law and Reason's voice denied;
Against whose bane the monarch's rash command,
Now wish'd the Church's empire to extend,
That one fair faith the sister realms might grace,
And with one Crown, the Mitre's sway confess.
'Imprudent step, by interest's hate repell'd,
Lo! o'er her land, Pow'r's feudal arm prevail'd.'

It might not, perhaps, be very difficult to select, from any poem of considerable length, passages which would strongly argue for its condemnation, if the more meritorious parts were not produced in its defence. While, however, we acknowlege that the volume before us contains better lines than those which we have quoted, we must add that we have found none so superior as to make us "wonder by what magic they came there." Nevertheless, a perusal of this work affords more entertainment than many other compositions of the same kind, which possess superior poetical merit. Capt

Art. 29. *La Mort d'Amyntas:* Poëme Pastorale. Par le Chevalier T. I. d'Ordre. 8vo. 1s. Jaques, Chelsea. 1799.

We are sorry that this little poem, which, in the exordium, announces the return of spring, should have remained on our shelves till another winter occurred. Indeed, we should not have had much to

say, if we had possessed leisure to attend to it sooner: since all that we can praise consists of the innocence of the expedient which the young author has adopted to try the benevolence of his friends; the encouragement with which he has been honoured by those friends; and the kindness of the lady who has clothed this offspring in an English dress,

To enter on a serious examination of the original, or of the translation, should we be in a cross humour, might perhaps draw from us some critical remarks; which we always wish to keep back, when the author is young, and his friends are kind. Though this youthful bard has written his own elegy, and taken a solemn leave of this nether world, we hope that itwas occasioned by a false alarm, and that he will live to write better verses at a future period. Dr B....y.

Art. 30. *Marie Antoinette; Tragedie en trois Actes, et en Vers. Par le Vicomte D*****.* 8vo. 3s. 6d. Dulau and Co. London. 1800.

The title of this production excites such ideas of horror and savage cruelty, that we opened it with fear and trembling: but the author has softened and diluted the well-known events (perhaps in mercy to his readers) by such common language and common exclamations, that the hard fate of this unfortunate princess may be read with much more fortitude in this tragedy, than in a newspaper. The most affecting circumstances have not been selected; nor have those which are adopted been heightened by poetical colouring. There is no one character strongly marked, nor a verse sufficiently striking to be remembered. Robespierre and Danton are less violent and atrocious than they have been always represented. The keepers at the Temple are loyalists, and good kind of people. No mention is made of the change of prison before the Queen's execution; nor of the savage brutality of the mob during the procession to the scaffold; nor are the indignities, which the Queen suffered upon it, painted with due horror.

If this drama had been undertaken even by a writer of great abilities, the story (we cannot call it the *fable*) on which it is founded is too recent and too true, to produce that kind of melancholy pleasure which the representation of distant events affords us on the stage. The present attempt is little more than the tragical history of the late Queen of France, *done into verse;* and its being in rhyme is the only mark of poetry with which this play is stamped. Indeed there was no occasion for invention; the matters of fact would have raised sufficient terror, had the most been made of them; in which case, that *pity* would have been excited which Aristotle requires. When, however, this great critic defines tragedy to be "an action exciting terror and pity," he adds: "but this is best accomplished by such events as are unexpected, and yet are consequences of each other." Now there is nothing unexpected in what is universally known to have happened to the deplorable heroine of the present tragedy. No surprise could be raised, but by falsifying that history with which millions are so well acquainted; and it seems as if an historical fact, on which a drama is founded, should not be so perfectly known as to prevent the creation of all suspense, or anxiety.

It should rather be so antient as to have been forgotten by some, and to be altogether unknown to a great part of the audience. Dr.

Art. 31 ΚΑΣΣΑΝΔΡΑ ΨΕΥΔΟΜΑΝΤΙΣ. By (Fra Gli Arcadi) Aurisco Geresteo. 8vo. pp. 109. 5s. Boards. Hurst. 1800.

In the long course of our critical labours, we have encountered many puzzling and puzzle-headed authors. We have speculated on *Ælia Lælia Crispis;* we have digged for the roots of Etymology, with Mr. Rowland Jones, in the *Io Triads* *; and we have studied the *Hyperbolical* and *Diabolical style* of the Ode to Horror, in that choice collection of our minor-poets, intitled *The Oxford Sausage:* but, in all our literary perambulations, we have not met with so sly and impenetrable a wag as the most illustrious Arcadian whose work lies before us. In other performances, the joke sometimes lies in the boots, sometimes in worse places: but in this exquisite piece of drollery, the jest is so effectually concealed, that we cannot discover it any where.

We have here a motley assemblage of Greeks, Trojans, and modern Frenchmen; Cassandra and Bonaparte, Homer and Ibrahim Bey: but for what purpose they are brought together, we cannot presume to conjecture. If our gallant countrymen, Lord Nelson and Sir Sidney Smith, had formed part of the groupe, we might have been rather more enlightened. Left as we are to our humble conjectures, we can only say that the author will find it as difficult to obtain the character of a poet, as his Cassandra did to gain credit as a prophetess. Like her auditors, also, his hearers will perhaps stop their ears against his declamations; especially as he has been most unfortunately erroneous in the doom to which he has consigned Bonaparte.

MEDICAL, &c. Fer.

Art. 32. *Remarks on Mr. John Bell's Anatomy of the Heart and Arteries.* By Jonathan Dawplucker, Esq. 8vo. pp. 68. 2s. 6d. Robinsons. 1799.

The work which is here *dissected*, with some humour and much severity, has been cursorily noticed in our preceding volumes, N. S. xiv. p. 334. and xxiv. p. 226. The present criticisms may have afforded amusement in Edinburgh, where the character of a Lecturer is an object of consequence, but we observe nothing in them that can interest our readers in general. D.

Art. 33. *Physiology;* or an Attempt to explain the Functions and Laws of the Nervous System; the Contraction of Muscular Fibres; and the constant and involuntary Actions of the Heart, the Stomach, and Organs of Respiration, by means of simple, universal, and unvarying Principles. To which are added, Observations on the intellectual Operations of the Brain; and on the Diversity of Sensations: with Remarks on the Effects of Poisons; and an Explanation of the Experiments of Galvani and others, on Animal Electricity. By E. Peart, M. D. &c. 8vo. pp. 327. 7s. 6d. Boards. Miller, &c.

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* See M. R. Vol. L. p. 388.

It

It has been our misfortune to displease Dr. Peart, by some of our criticisms on his former publications; and we fear that we shall again excite his indignation, by refusing to admit the force of his reasoning, on the very difficult task which he has here undertaken. This, however, seems to be unavoidable; for no concession would satisfy the Doctor, short of a surrender of all our principles in Natural Philosophy, in Chemistry, and in Physiology. We are not prepared for such a degree of *theoretical profligacy;* yet we would gladly bring our author to the way of truth, if that were practicable: but what should we do with a man who writes in the following strain?

'According to the antiphlogistic system, carbon, azote, and hydrogen, are three distinct principles; but as each of them is capable of *combining* with the *acid* principle and of *saturating* it, more or less completely; and as they are mutually convertible into each other, as is too well known to the antiphlogistians to need insisting upon, I hesitate not to affirm, that they are *one* and the *same principle*, in different states of purity, with respect to the admixture of other matters, and with different proportions of the *power* by which they are rendered atmospheric; and that principle I distinguish by the name of the *alkaline* or the *antacid* principle; which, therefore, includes both carbon, azote, and hydrogen. In chemistry, those distinctions are useful; but as my present subject does not require the specification of the *peculiar* states of the antacid principle, the general term *alone* is employed in the following tract.

'But to consider all the absurdities and contradictory conclusions of the antiphlogistic doctrine, would be an unnecessary repetition of what I have already more fully accomplished. That it is *puerile* and *unphilosophical*, I assert, without the most *distant fear* of contradiction; and that the Franklinian doctrine of electricity is, if possible, still *more absurd*, I have proved to a demonstration, on former occasions; and have, repeatedly, called upon its admirers to defend it—but in vain.'

Determined to reject the conclusions drawn from facts, by our best writers, Dr. Peart takes the "high *priori* road," and settles the most difficult questions by his own authority. On such a production, we can only remark that, whether the ideas presented be true or false, the writer's process is incapable of proving or detecting them. To examine the details of the book would therefore be mere loss of time.

It is a singular instance of rapidity in composition, that this performance was written (as we are informed in the preface) in less than three winter-evenings. Few of the Doctor's readers, we apprehend, will be able to keep pace with his pen; which must indeed be the *Eclipse* of speculatists.

Fer.

LAW.

Art. 34. *Reports of Cases relative to the Duty and Office of a Justice of the Peace*, from Michaelmas Term 1776 inclusive, to Michaelmas Term 1785, inclusive. Part III. and last. By Thomas Caldecott, Esq. of the Middle Temple, Barrister at Law. 4to. pp. 210. 12s. Boards. Pheney. 1800.

Sir James Burrow published Reports of Settlement-Cases, from the Death of Lord Raymond in 1732, to the year 1776. From that time till

Michaelmas Term 1785, they have been continued by Mr. Caldecott; and the present publication completes his plan. In 1786, the first part appeared, and in 1789 the second; both of which we noticed in our 80th volume, p. 245. The production shews evident marks of attention and accuracy, and will be found particularly useful by those gentlemen who attend the Sessions.—From 1785, to the present time, Settlement-Cases are included in Messrs. Durnford's and East's valuable publication of the Term Reports. S.R.

Art. 35. *The Spirit of Marine Law*, or Compendium of the Statutes relating to the Admiralty; being a concise and perspicuous Abridgment of all the Acts relative to Navigation, alphabetically arranged, and the Substance and References to the several Clauses placed in the Margin. By John Irving Maxwell, of the Honourable Society of the Inner Temple, and late of the Royal Navy. 8vo. pp. 562. 12s. Boards. Chapman. 1800.

We are informed in the preface, that the idea of this work originated with Mr. M'Arthur, who brought it down to the end of the year 1792, and then intrusted it to the care of the gentleman whose name it bears. It is a compilation which may perhaps be found useful by the profession as a copious index to the Marine Statutes, and 'as a book of practical instruction to Officers of the Navy and Revenue, Merchants, Masters of Merchantmen, and all persons in any degree connected with shipping:'—for whose service, indeed, it appears to have been principally designed. D°

Art. 36. *Memoranda Legalia, or an Alphabetical Digest of the Laws of England*, adapted to the Use of the Lawyer, the Merchant, and the Trader. By George Clark, Attorney at Law. 8vo. pp. 530. 10s. 6d. Boards. Brooke. 1800.

This publication may probably be found useful by those who have not an extensive collection of law-books, because the information which it conveys is easily obtained as it is wanted, by being alphabetically arranged.

Under the title *Alien*, we observe that the case of *Wilson* against *Marryatt*, B. R. M. 39 Geo. 3. Excheq. Cham. E. 39 Geo. 3. reported in the eighth volume of the Term Reports, and in the first of those published by Messrs. Bosanquet and Puller, is omitted.—It might have been introduced with greater propriety than several which are inserted in that division; for it was there determined that a natural born subject of this country may also be a citizen of *America*, for the purposes of commerce, and intitled to all the advantages of an *American* under the Treaty 37 Geo. 3. c. 97; and that the circumstance of his coming over here for a temporary occasion did not deprive him of those advantages.

Under the title *Husband and Wife*, the case of *Marshall* against *Rutton* is omitted; which overturned the decision in the case of *Corbet* against *Poelnitz*, and decided that a *feme covert* cannot contract and be sued as a *feme sole*, even though she be living apart from her husband, and possessing a separate maintenance secured to her by deed *.

* See this Review, p. 22.

Several

Several articles are introduced into this volume, which do not properly belong to the subject of law; such as tables for valuing annuities, tables of dividends, of interest, and a statement of public funds; and these insertions were made for the purpose of rendering the work more generally useful. Much information on a variety of topics is comprized in a small space, and we think that the volume may prove serviceable to several descriptions of readers. S.R.

Art. 37. *Report of a Case argued and determined in the Court of Exchequer Chamber* in Easter Term 40 Geo. III. between the Right Hon. Lord Petre, Plaintiff, and the Right Hon. Lord Auckland, and Earl Gower, his Majesty's Post-masters General, Defendants; with an Appendix. By John Joseph Dillon of Lincoln's Inn, Esq. 4to. pp. 90. 3s. 6d. Brooke. 1800.

The question discussed in this Case was, Whether a Peer professing the Roman Catholic religion, who has received his writ of summons, but has not taken his seat in Parliament, be intitled to the privilege of franking under the statute 4 Geo. 3. c. 24? An action was brought in the Court of King's Bench by Lord Petre against the Post Masters General, for having claimed and received from his Lordship the postage of letters directed to him at his usual place of abode, under the direction of the Chief Justice, before whom the cause was tried. A verdict was found for the Defendants, to which a Bill of Exceptions was tendered. On the argument in the Exchequer Chamber, it was contended for the plaintiff in error that, being a Peer, and having received his writ of summons, he was intitled to the privilege in question, though he had not taken his seat in Parliament. On the other side, it was argued that the privilege now claimed was strictly a privilege of Parliament; and that the noble Plaintiff, although he might become a member of the Lords' House of Parliament when he should think fit, was not so at the time of this transaction, from the want of having taken the oaths prescribed by the statutes of Charles II. and William and Mary.

Many sensible and judicious distinctions were introduced in the course of the argument, between the *Privileges of Peerage* and the *Privileges of Parliament*. Exemption from arrest for debt, and the right of being tried by the House of Peers, belong to Peeresses, and to the Peers of Scotland who are not of the Sixteen, as being privileges of the first description: but to the prerogative of franking, being a privilege of Parliament, and given to those who have the power of discharging their duty in Parliament, they are not intitled. The Judges were therefore finally of opinion that the noble Lord could not substantiate his claim, and that the judgment of the Court of King's Bench must be affirmed.

The Case is reported in a distinct and accurate manner; and Mr. Jervis and Mr. Abbot both appear to have discharged their duty to their clients with ability and information. D.o

POLITICS, *&c.*

Art. 38. *Thoughts on the Repeal of the Statute made in the fifth and sixth Years of the Reign of King Edward VI.*; with some Observations

on the Respect due to the Authority of Judges, and to the Verdict of a Jury. By a Country Magistrate. 8vo. 1s. 6d. Hatchard. 1800.

Ovid says of the palace of the Sun, "*materiem superabat opus*;" here we must reverse the compliment, if a compliment it can be deemed; and we must confess that the execution of this Country Magistrate is inferior to the goodness of his intention. Against the pamphlet of Sir Thomas Turton, intitled, "an Address to the good Sense and Candour of the People," &c. (see M. R. vol. xxxiii. p. 324.) this writer points his animadversions: but he is rather diffuse and declamatory than argumentative. In p. 10, a sentence is begun but not finished; and in the 42d page we are introduced to a very singular phænomenon, *a speaking planet*.

The author is of opinion that Sir Thomas Turton has been guilty of a censurable freedom of remark on the conduct of the Judge and Jury in the case of Rusby; and that, by his 'and other similar publications, Justice may have been arrested in her course; that one of the most sacred of all human authorities has, in fact, been calumniated; and that the axe has been laid to the root of Public confidence.'

Surely an individual may respectfully express his doubts of the soundness of a legal opinion, and of the wisdom of a particular verdict, without incurring so serious an imputation. Ma.

Art. 39. *Substance of the Bishop of Rochester's Speech*, in the House of Peers, May 23, 1800, in the Debate on the third reading of the Bill for the Punishment and more effectual Prevention of the Crime of Adultery. 8vo. 1s. Robson.

This speech would have been mentioned in our work in due course, had it not been accidentally mislaid. The reader will find in it the energetic diction and vigorous turn of thought, which characterize the other productions of the R. R. Prelate; but many of his arguments are drawn from suspicious sources, and built on doubtful constructions. We should, however, be carried beyond our limits, if we entered into any examination of them; and we have already stated our opinion on the important subject to which they relate. While we applaud the aims of the R. R. speaker, and of those who thought with him, we cannot help regarding the means by which it was proposed to carry them into effect, as inefficacious, inexpedient, and unjust. We again deprecate hasty and crude legislation, on a matter of such high importance,—We would be understood to level our objections chiefly against that provision in the proposed law, which precluded the seduced wife from receiving, from the author of her disgrace, the sole reparation which he had it in his power to render; and against the law in general, as dealing out punishment unequally, and groundlessly imputing to the other sex the prevalence of the offence so justly reprobated. Jo.

EDUCATION.

Art. 40. *The History of Jack and his eleven Brothers*: containing their Separation, Travels, Adventures, &c. intended for the Use

of little Brothers and Sisters. 12mo. 1s. 6d. Boards. West. 1799.

This is not an uninteresting, though but an imperfect performance: as the plan is too wide and extensive to be well executed in so short a compass. That all the children at once should privately forsake their parents is an improbable and improper supposition, although the motive might be regarded as affectionate and dutiful; and that poor *little Willy* should be suffered to traverse, unfriended and alone, one of the *twelve* unknown roads which offered, is inconsistent with that brotherly love which they so naturally and warmly expressed, and in other instances manifested. The incidents and occurrences of their several routes will engage the young reader's attention: but if he has a feeling heart, he will much wish to know how it fared with the parents of these children during their absence; in what state they found them on their return; and what measures they then employed to promote their comfort, and that of each other.—The tenor of the work is to recommend industry and honesty, piety and benevolence: the language also is correct and good. Hi.

Art. 41. *The Prize for youthful Obedience.* 12mo. 1s. Darton and Harvey. 1800.

Here is too much bribery with pears, apples, grapes, chaises, dogs, pictures, &c. to persuade young Francis to learn to read, and to behave well: but the publication forms, on the whole, a very pretty present for young readers; and the extremely neat cuts contained in it will be highly pleasing to them. Do

Art. 42. *Puerilia. Progressive Exercises, adapted to the Eton Accidence;* to be written or repeated whilst Boys are learning the Nouns and Verbs: to which are added a few of the most obvious Rules, with easy Examples, to teach Boys to construe or translate from the Latin. 12mo. 9d. Sael. 1800.

The author of this work apprehended that an initiatory book was still wanting to lead youth to a perfect understanding of the use and application of the nouns and verbs, and he has therefore made these *Exercises* public. As far as we can judge, they appear to be well adapted to the intended purpose; if the Master, understanding the subject himself, judiciously seconds them by his own observation and diligence. With a little assistance of this kind, the young scholar will easily perceive the meaning and advantage of these and other instructions.—As errors of the press should be particularly avoided in works of this kind, we are sorry to observe several in this little manual. Do

Art. 43. *The Crested Wren*, by Edward Augustus Kendal. 12mo. 1s. 6d. Boards. Newbery. 1799.

This golden-crested wren pours from its beak a variety of information for the young reader; and while its declamations are restrained to accounts of its own different species, the several parts of the globe which they inhabit or traverse, and its own diversified changes and adventures, all is entertaining and instructive: but when it proceeds to a dissertation on politeness, affectation, ceremony, &c. though the remarks are just, the perusal begins rather to flatten and fatigue.

The volume is enlarged by the remarkable story of Hoang, who by integrity rose from beneath wicked oppression to become a vice-roy in China; and also by the relation (which, we think, is from Grozier) of a certain Chinese who instituted a law-suit against his favorite idol, on whom he bestowed great respect and expence, for not acting according to his desires and expectations; and who is said to have gained his cause, by its banishment from the city and province.

Art. 44. *Rational Brutes*, or Talking Animals, by M. Pelham. 12mo. 1s. 6d. Boards. Vernor and Hood. 1799.

Good Mrs. Benfield, when solicited by her children for pretty stories, with which she had often furnished them, now leads them back to an old tattered little book, written at a time when beasts and birds were supposed to talk, and fishes to sing; and we must confess that it presents to the young reader much pleasing and useful instruction. The great and laudable purpose of the writer is to inculcate humanity and kindness in our treatment of the brute creation.

MISCELLANEOUS.

Art. 45. *The Art of making and managing Cyder*; reduced from rational Principles and actual Experience. By Abraham Crocker, M. S. A. &c. 8vo. 1s. Wallis.

The author of this pamphlet professes that it is a re-publication, with considerable enlargements, of some observations on cyder-making, inserted in the agricultural report of his own county (Somersetshire). It treats of the different kinds of cyder-apples, of gathering and grinding them, &c.—of the proper fermentation of cyder, and of the mode of checking that which is improper,—and finally of racking and bottling. To many, this will be an acceptable little work; which the author concludes with all the enthusiasm of a man who is enamoured of his subject, assuring the cyderist that 'he may find himself in possession of a liquor fit for princes and the best of their subjects to regale themselves with.'

Art. 46. *Elegance, Amusement, and Utility; or the whole Process of varnishing on Paper and Wood*, with every Improvement. By J. Crease, Bath: to which is added, Gilding, working in Black and Gold, mounting Drawings, cleaning Pictures, &c. &c. 8vo. pp. 36. 2s. 6d. Champante and Whitrow.

Pamphlets of this kind are a fashionable mode of advertizing; in which, while the authors undertake to explain how particular articles may be made, they take care to inform the reader where these are to be had ready-made, or where the materials necessary to the process may be purchased. As the employments, about which Mr. C. here gives short instructions, are become very prevalent, especially among the ladies, he will probably find his account in this publication. Criticism has nothing to do with it: but, in his next edition, the author may, if he chooses it, write *litharge* for *letharidge*, in p. 21.

Art. 47. *The Contemplative Philosopher:* or short Essays on the various Objects of Nature throughout the Year; with poetical Illustrations

Illustrations and moral Reflections on each Subject. 12mo. 2 Vols. 8s. Boards. Robinsons, Bent, &c. 1800.

Publications of this kind have often been favourably received; and when they are executed with tolerable ability, on a good plan, we feel ourselves impelled by a sense of duty to recommend them. As a family book for those who have little leisure for reading, or who have children for whose mental improvement they are anxious, the *Contemplative Philosopher* may be very acceptable. The work is in some degree on the plan of *Sturm's Reflections*, which have met with so large a sale; and in addition to an equally moral and religious tendency, it aims at improving the taste of the English reader, by embellishing each essay with quotations from the poets.

Though attempts have been inconsiderately made to diminish the sacred reverence due to Philosophy, we trust that none of the branches of genuine science will sink into disrepute: for piety and moral sentiment have a stable basis when they are erected on the knowlege of Nature; and, as Revealed Religion pre-supposes a system of virtue deducible from a knowlege of our own constitution, and of the works of the Deity around us, true Christian faith cannot be endangered by this study. Nothing, indeed, can be more really instructive than *to seek out* (to adopt the scripture language) *the works of the Lord*; and it is much more the part of sensible parents to instruct their children by such books as this before us, in the various objects, processes, and wonders of Nature, than to occupy their young minds with the idle nonsense which disgraced the education of the last age. The judicious plan of instruction is so to store the memory, that little shall be acquired which it will be desirable afterward to forget, or necessary to correct.

These remarks must not be understood to intimate that this work is calculated only for children; because readers of a mature age may well bestow their time on a perusal of it. The essays, of which it is composed, appeared originally in the *Universal Magazine;* and they are here collected, as we are told, in consequence of repeated inquiry and solicitation. They display considerable reading, a cultivated understanding, and a good heart.

Mo..y.

Art. 48. *The Art of making Pens scientifically*, illustrated by an Engraving, by which Ladies and Gentlemen, and particularly Youths at School, may instantly learn to make Pens to suit their own Hands. To which are added, genuine Receipts for making Inks, of the most elegant and durable Qualities. Also Directions for Secret Writing; by which may be conveyed the most tender Affections of Love and Friendship, and Secrets of every Description and on every Occasion. By John Wilkes, M. A. P. Small 8vo. 1s. Crosby and Letterman.

The author of this little essay concludes it with hoping that it will escape the axe (it would have been more in character had he said the *pen-knife*) of criticism. We are not disposed either to chop or to cut it in pieces: but, considering the utility of the instrument, the scientific making of which he professes to teach, we are disposed rather to smile than to frown on this diminitive specimen of authorship; not-

withstanding that a little self-interest peeps out at the end of it. Why should not the pen, which is employed on every other subject, be devoted to a description of itself? Compositors, and all those who are obliged frequently to read MSS. often wish that those who use pens knew how to make and mend them. Mr. W. therefore is sure of their good word; and he would be a *very saint* among the printers, if, in addition to his Art of Pen-Making, he would instruct authors to write legibly, and prevent their sending, as is too often done, mere *pot-hooks and hangers* for the printer to decypher, and *do into plain English.* Mr. Wilkes feels the *importance* of his subject, and exhibits it to no small advantage. Every article relative to it is described; the quill, the pen-knife, the hone, the strop, and the several kinds of ink; and, as according to Pope, "self-love and social are the same," his regard for the public induced him to mention *A Penman's Tool-Box,* which he has invented and furnished, and which is to be had at his warehouse, No. 57, Cornhill. *Vive la plume!*

Art. 49. *A Companion in a Visit to Netley-Abbey:* to which is annexed, Netley Abbey; an Elegy; by George Keate, Esq. 12mo. 1s. Wilkie. 1800.

This little publication comprises a short history and description of the celebrated structure of which it treats, and is rendered not less agreeable than useful as a companion to those who visit the ruins, by having the addition of Mr. Keate's elegant little poem.

Fronting the title-page, is an 'inside view' of the remains of the Abbey.

Art. 50. *Memoirs of the Life and Travels of the late Charles Macpherson, Esq.* in Asia, Africa, and America. Illustrative of Manners, Customs, and Character; with a particular Investigation of the Nature, Treatment, and possible Improvement of the Negro, in the British and French West India Islands. Written by himself chiefly between the Years 1773 and 1790. 12mo. pp. 258. 3s. 6d. sewed. Printed at Edinburgh; and sold in London by Vernor and Hood. 1800.

In this volume, but a small portion of the memoirs announced in the title-page is contained. Only the early part of Mr. Macpherson's life is here related: comprising not more than his first voyage, which was to the West Indies. The editor, in whose possession these memoirs are said to have been during several years, informs us that the proposed revival of the abolition of the Slave-trade induced him no longer to withhold from the public view, the author's observations on negro bondage in the West India colonies.

These observations, which are mixed with relations of facts, are interesting. Their tendency is to shew the effects of the different modes of treatment on that depressed and devoted class of the human race. The story of Madame Bellanger is particularly calculated to prove that actions the most benevolently intended, if planned without sufficient consideration and direction, may be productive of much mischief; and that unusual indulgences, particularly such as leaves more time at the disposal of the negroes, ought to be accompanied with great attention to their morals and manners: otherwise, the gift

of

of time, which is intended and which would be for their benefit if industriously employed, may be perverted into encouragements to idleness and riot.

A dialogue between a lady, who is an advocate for indulgence, and a Planter who defends severity, is carried on with great spirit on both sides. The Planter insists that the nature of the negroes is 'provokingly perverse, and incorrigibly bad:' that their 'furious and unconquerable passions prompt them to deeds which, to every person unacquainted with facts, appear altogether impossible. Will not a Negro slave, after performing the severe tasks of the day, travel ten, fifteen, nay, sometimes twenty miles, to visit a new mistress; partake of a favourite feast; or meet the object of his hatred and revenge? Will he not, in contempt of every obstacle, and in defiance of nature and necessity, continue to persevere in these habits of excess? Will he not, instead of allotting some portion of time to sleep or repose, remain the whole night devoted to intemperance and riot; and after travelling back his weary way, appear by day-break in the field to execute, with exhausted spirits, and a worn-out frame, the succeeding labours of the day?"

If this be a true picture, so far is it from proving the inferiority of the negro race, that it demonstrates in them activity and capabilities of which few Europeans are possessed. On the other side, the manners and morals of the Europeans in the West Indies are described not in the way of contrast, but as running nearly parallel to those of the slaves. 'Speak not of specks and tints in the negro character, where there are such dark and dismal shades in our own.' In the whole of the dispute, the best arguments are evidently on the best side.

We meet with many observations in this work, on the treatment of the slaves, which merit serious attention. The memoirs likewise are entertaining; and the present specimen induces us to hope that the remainder will soon appear. Capt. B....y.

Art. 51. *A new Essay on Punctuation:* being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for after the Manner of Parsing. By Thomas Stackhouse. 12mo. 2s. Boards. West and Hughes. 1800.

The term *new* in this title-page implies a previous work or works on the same subject, though no one is specified by the author: but we needed no specification to remind us of a tract published anonymously, in 1785, under the title of *an Essay on Punctuation*, to the merits of which we bore testimony in our lxxiiid vol. p. 123 *. It is not in the depreciating spirit of *parallel* that we mention the eldest of these publications, but to remind our readers of its existence, and as a comment on the word *new* in Mr. Stackhouse's title.

The chief merit and claim to originality in the work before us seem to be comprised in the exercises for punctuation which it contains; and in the selection of which the author has chosen beautiful passages from our best writers, without naming them: which will be the more

* The book was written by an ingenious gentleman of the name of Robertson,

useful,

useful, because it will prevent young students from turning to the originals, as idle boys are kept from translations of the classics which they have to construe.

Mr. S. gives 15 rules for dividing a complete period into its constituent parts or phrases; and 45 for the indivisible parts of a subject. We fear that they will be found somewhat burthensome to the memory; and that the grammatical technica will be too learned and too lavishly used for the science of those who are the most likely to want and purchase this synopsis. It contains, however, many useful precepts: but some, perhaps, that will be intelligible solely to those who are not in want of them.

The work contains only 92 pages in small duodecimo: so that, if the rules are too numerous to be retained by memory, they cannot occupy much time in the perusal. Dr. B...

Art. 52. *An Appendix and Key to Stackhouse's Essay on Punctuation.* Every apparent Intricacy in the Essay itself is removed by the Simplicity and Perspicuity of this *Valuable Appendix*. The original Intent of the Characters used in Pronunciation is clearly demonstrated, by an analytical View of their Construction and mutual Reference; and a System founded thereon, which is at once *facile, correct, and practical.* By the Author of the Essay. 12mo. 1s. West and Hughes.

In this splendid promise, Mr. S. acknowleges that there were *apparent intricacies* in his Essay; and we wish that they may be removed with as much ease as the promise is made with confidence. As we had our apprehensions in perusing the Essay that it would appear complicated and obscure, we now fear that, in the Appendix, the author will

"Explain the thing till all men doubt it."

Indeed, the Appendix, as well as the Essay, seems to be too verbose and technical for giddy youth, who wish to arrive at knowlege by the shortest road.

In the first and second pages, the definitions are suffocated by the redundance of language with which they are terminated; and, after so many words expended in explaining and reasoning in the three clauses first premised, at page 5 we have them defined again, in the short manner of which they were susceptible at first.

The numerous literary tables, designed to shew the different degrees of connexion, have such an algebraic appearance, that they may frighten a young student; who will be led to imagine, on opening the book, that the dispersion of figures relates to numerical, and the letters to specious algebra.

Much as has been said to explain this little book, it does not yet seem likely to explain itself. The distinctions are minute and nice: but we fear that they will be found too numerous, complicated, and metaphysical, for incipient students in punctuation. D.

Art. 53. *An Essay on the Means hitherto employed for lighting Streets, and the Interior of Houses;* and on those which may be substituted with Advantage in their Stead; intended as an Attempt towards the

the Improvement of this Branch of domestic Economy by increasing the Effects of Light, and diminishing its Expence. With Explanatory Figures. By J. G. J. B. Count Thiville. 8vo. 1s. 6d. Richardson, &c. 1800.

It is desirable to have our *darkness enlightened*, in every sense of the words; and he who undertakes to accomplish it, in the cheapest as well as most effectual manner, is intitled to particular attention. Count Thiville presumes not to invade the province of the spiritual illuminator: but to that useful philosophy which respects the propagation and judicious distribution of material light, he appears to have applied himself with much assiduity. We shall exhibit the substance of his theory, and detail (as well as we can without plates) the practice which he recommends.

The Count observes 'that the effects of fire and those of light (which is an emanation of fire) are not subject to the same laws as the other bodies of nature, the quantity or velocity of which must be increased in order to increase their effects; whereas I shall establish as a fact, founded on experience, that in order to double or treble those of light, it is only necessary to double or treble its appearance, without increasing, in any degree, the actual body of the flame, or the consumption of those combustibles which maintain it.' Without controverting the position, which might indeed be controverted, 'that light is not subject to the same laws as the other bodies of nature,' it is sufficient here to attend to the means of increasing its appearance, and to the best application of those means in the construction of lamps. Now the light of a body emitting light may be increased on the principles both of catoptrics and dioptrics: but, says Count T. 'the application of dioptrics produces the best effects, if applied in a proper manner.' For some time, the application of the dioptric system, or of lenses, has been employed to increase the effect of light from lamps: but the author is of opinion that the kind of lens generally used, and commonly called a bull's eye, is by no means the most proper. In the method which he recommends, and for which he has obtained a patent, instead of spheres or portions of spheres, employed as instruments of refraction and reflection, *cylinders, or nearly segments of cylinders*, are substituted; and, as these would be expensive, as well as not so fit for the purpose, if made of solid glass, he recommends bottles filled with a pure fluid. By a simple apparatus, these are to be introduced into an ordinary lamp; and the Count undertakes to prove that, 'by placing his cylindrical refractors, with or without a fluid, at the distance of from thirty yards to one hundred feet, they will diffuse on the pavement a much greater and a more agreeable light than what is now produced by more than double the number of lamps.'—If this be established by experiment in our streets, there can be no doubt that the Count will be remunerated for his study, labour, and expence, since his plan combines utility with economy; and the public papers have informed us that an actual trial of it is now making, by order of the magistrates.

A plate faces the title-page, containing a variety of figures illustrative of the Count's principle and its application.

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SINGLE

SINGLE SERMONS.

Art. 54. *On the Death of General Washington;* delivered Feb. 22, 1800, in the Church of Williamsburgh. By James Madison, D.D. Bishop of the Protestant Episcopal Church in Virginia, and President of William and Mary College. Second Edition corrected. 8vo. 1s. 6d. New York printed; London reprinted, for J. Hatchard.

Dr. M.'s zeal for the prosperity of his country, and his grateful remembrance of the late celebrated President of the United States, who is considered as (under Heaven,) the great instrument in promoting the political happiness of America, do honour to his character as a patriot; and he has here well supported his reputation as an author, by an animated discourse, in all respects well suited to the awful solemnity of the occasion.

An important biographical note is here given, relative to the birth, education, and life of General Washington.

Art. 55. *On the Purity and Perfection of Christian Morality;* delivered in the Meeting-house, Cheshunt, April 27, 1800. By E. Cogan. 8vo. 1s. W. Phillips.

This serious subject has rarely been treated with more perspicuity and energy than by this preacher. His eloquence is prompted by an enlightened mind, and by virtuous affections; and we sincerely wish that Christian professors, of all persuasions, would attentively consider Mr. Cogan's statement of the purity and perfection of Christian morality. If his sermon was not designed for the press, it is preferable to many which are avowedly written for publication. Mo

Art. 56. Preached before John Sayer, Esq. Commissary for the Parts of Surrey, and the Clergy of the Deaneries of Southwark and Ewell, in Surrey, at the annual Visitation holden at Kingston-upon-Thames, 29th May 1800; and published by their Desire. By William Foster, D.D. Fellow of Eton College, Vicar of Kew and Petersham, &c. 4to. 1s. Paine.

A judicious and liberal exposition of the text, 1 Peter, ii. 17. Dr. Foster has affixed these words not as a mere motto to his discourse, but has endeavoured minutely to explain them, and to shew the connection subsisting between the four precepts here inculcated by the Apostle. We have no doubt that the sermon will be perused with as much satisfaction as it afforded to those who heard it.

Art. 57. *The Sin of Schism.* Preached at the Parish Church of Rempstone, Nottinghamshire, July 6, 1800. By Edward Pearson, B.D. Rector. 12mo. 1s. Rivingtons.

It is candidly acknowleged by this preacher, that some of the arguments employed in his discourse are taken from Dr. Rogers's *Persuasive to Conformity.* Without venturing to decide in so difficult a controversy, we shall content ourselves with the office of Reporters.

Schism is here defined to be 'a *needless* departure from the established form of Religion.' 'In cases of separation, the only question is, *who are the schismatics?* or, on whom *the guilt* of separation lies?' 'For a man to justify himself in departing from the established religion of the country, he must be able to say, that the Established Church

requires

requires his assent to such doctrines, or his joining in such a mode of worship, as he thinks, in his conscience, are inconsistent with the will of God.'

If this be all that is necessary to exonerate from the *sin* of schism, on how few will it attach? Pleas of conscience are urged by all Separatists.

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Art. 58. *Appeals to Law reconciled with Christian Charity.* Preached at the Assizes, Nottingham, July 31, 1800. By Edward Pearson, B.D. Rector of Rempstone, Nottinghamshire. 8vo. 1s. Rivingtons

If certain expressions in the Gospels were to be taken literally, Christianity would be, as some infidels have endeavoured to represent it, incompatible with the necessary ordinances and regulations of civil society: but every person, who fairly appreciates the spirit and tendency of the Christian system, will perceive that it is as full of wisdom as of benevolence; and that those *orientalisms* which afford matter of cavilling to some, and are the causes of stumbling with others, inculcate nothing that is unreasonable or impracticable. The exhortations not to *appeal to law*, and to *turn the left cheek on having the right smitten*, are only Eastern precepts calling on us to suppress the irascible and revengeful passions; and cautioning us never to violate the great principle of charity in our attempts to redress injuries.

Mr. Pearson has happily chosen these considerations as the subject of an Assize Sermon, and his remarks are judicious. He very rightly observes that, though the strong Gospel exhortations to mercy and forgiveness do not prohibit and should not deter from an appeal to law on all proper occasions, they certainly ought to have a great influence on the *mode* of our appeal, and on the sentiments which we indulge in pursuing it. He might have added that, as the Apostles discountenanced appeals to *heathen* tribunals, Christian legislatures should be taught to frame the civil code on Christian principles; to make laws with mercy, that the conscientious may not object to apply to them; and, as *vengeance belongeth unto the Lord*, (the text, Rom. xii. 19.) not to be too liberal in awarding *Death* as the punishment of crimes.

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CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR, 'Manchester, Dec. 7, 1800.

'IN your Review for November last, a very unfair account has been given of what I have said, concerning the comparative value of the lives of the unborn infant and the mother, in the 2d Part of my *Observations on Mr. Simmons's Detection*, &c. by representing, as an unqualified general assertion, an observation that is applied to a particular case. I have therefore to request, that you will do me the justice to give this letter a place in the page of your Review that is allotted to Correspondence with the Reviewers.

'The following passage occurs in page 291 of the Review, to which I allude: 'We shall pass over a large portion of disputatious matter, till

till we arrive at Dr. H.'s strange assertion "that the life of the *fœtus in utero* is of more value to society than that of the mother!" (p. 135.)—In page 134 of my publication I have expressly stated, when speaking of a woman capable of bearing a living child, "that the life of a female, in this situation, to herself, to her relations, friends, and to society, is unquestionably of much greater value than that of her infant."—Afterwards in p. 134 and 135, speaking of a woman, who cannot produce a living mature child, but may be delivered by sacrificing her child's life by the crotchet, I have said, "The life of a female, so circumstanced, considered with respect to herself and to her friends, will generally be considered as of much greater value than that of her child:"—"but, if we view this case upon a large scale, we shall perhaps be convinced, that the life of the *fœtus in utero* is of more value to *society* than that of the mother."

'I have thought it necessary to submit this fuller statement of my opinion to the consideration of the general reader; and, trusting that I have not *asserted* any thing in my publication, which is not substantiated by arguments and facts, I leave the remaining criticisms to be judged of by those professional gentlemen, who have perused them.

'I am, Sir, your most obedient servant,

'JOHN HULL.'

We have inserted this letter from Dr. Hull, that we may give him an opportunity of explaining an opinion which he had expressed, we still think, with too much latitude. When we revert to his arguments against Dr. Osborn's doctrine, we conceive ourselves justified in the representation which we gave in our criticism; a representation not drawn from the single expression cited from p. 135. As an author, however, must be allowed to be the best judge of his own intentions, we shall not object to the explanation given in this instance. Fer.

We return our thanks to some unknown Portuguese correspondent, who has communicated a critique by Mr. José Anastasio on Mr. Coelho Da Maya's solution of a problem inserted in the first volume of the Lisbon Transactions, and noticed in the Appendix to our xxviiith volume, p. 574. Our judgment of the state of science in Lisbon must necessarily be regulated by those productions of its press which reach our hands: but we have not seen any of Mr. José Anastasio's publications. The fame of the great Confucius, indeed, was in his life time confined within the limits of his native country.—We are obliged to our correspondent, but we cannot comply with his request by inserting his extensive communication in our Appendix. R. Wo

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Our due acknowlegements of the remarks signed C. V. L. G. are unavoidably postponed to our next Number.

A letter from Manchester claims our thanks: but we do not, at present, see what use we can make of it.

☞ In the Number for December, p. 371. l. 31. for 'persons had,' r. *it may have*; and l. 32. for 'may have,' r. *persons had.*—P. 434. l. 4. read, 'with *an* abstract.'

*** The APPENDIX to Vol. XXXIII. of the M. R. is published with this Review.

Errors in this No. - see page 37, 59, 75.